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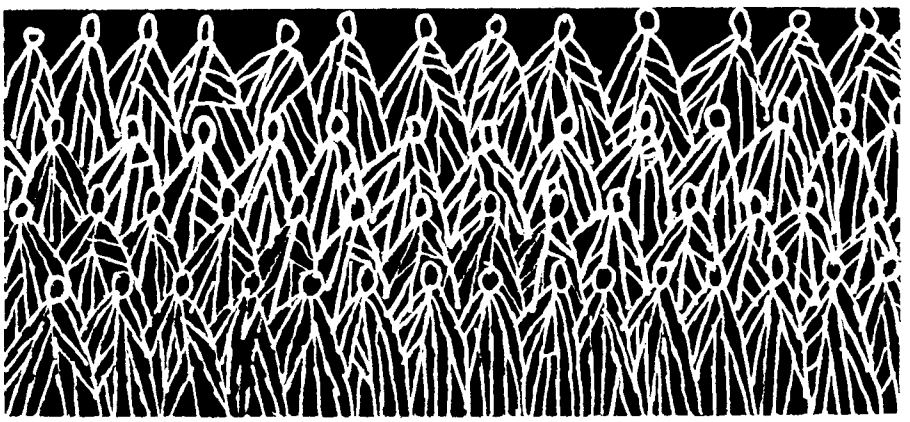

THE COUNCIL: FOURTH SESSION

MICHAEL NOVAK
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CORRESPONDENCE

The Liturgy

Euclid, Ohio

To the Editors: I am overjoyed with your serious return to the lists on basic liturgical issues in the August 20 edition. . . .

Now the goal of authentic worship is in view—in practice it will mean many things: total use of the vernacular, indigenous art forms, the revision of certain sacramental procedures, room for vital creativity. It remains basically, however, a vision of worship which will not be a third element, a coin of tribute passed from humanity to divinity, but rather a milieu which supports dialogical life, rich, concrete, and visible, but not calling attention to itself, transparent, conductive.

We have become most immediately aware of a near violent desacralization of liturgical forms. "What does it mean?" becomes the criterion of liturgical value in a realistic way, meaning, here and now, not the potential meaning which the non-vernacular (non-vernacular in gesture, sentiment, art form, etc., as well as in language) contained, and which was only partially accessible, and only to a few, but rich meaning and effective communication at *this* celebration. Unintelligible worship will no longer be tolerated for either its ascetic or aesthetic merits. It must work by being significant or fail us as it fails to live up to its true nature. It can never be sacred in itself, or only relatively so.

This deficiency of intelligibility was recognized at least implicitly long before the flowering of the contemporary liturgical renewal, and this not simply by those liturgically inclined. Quite the contrary, the behavior of those who disdained liturgical inquiry manifests a conviction that the perfection of the performance was irrelevant because the form was next to incapable of communication. Liturgy was to be *done,* swiftly, efficiently; the rest is condescention to vanity. The inadequacy of this approach is made tragically evident by the appearance of the vernacular. Liturgy simply *done* is ridiculous; it must be celebrated. The important point of this digression is, however, that this despair of meaningfulness, like the liturgist's desire for vernacular, is but another reaction to the same deficiency in the liturgy as it then stood. This desacralization is necessary; liturgical means must be fit tools for their task. Only the key that fits will open the door; it will not open because it is gilt or because it is my father's.

The outstanding obstacle to the enduring success of liturgical renewal is consequently the sacralization of forms, of new forms, as well as of old ones. The task of liturgical forms is to relate, to facilitate the access of being and Being. They must ever be relative then to the varying needs of the human side of this polarity. To freeze them into absolutes is to betray them to their death, it is to make magic where magic is no longer allowed. This obstacle is as well the outstanding threat to the present renewal. Just to *do* things the new way, just to execute the new rules as the old were executed without the necessary vision of the relativity of forms and the consequent care for their expression, is to defeat the possible benefits of renewal in a near decisive fashion. The new becomes a mockery without this vision; it is most certain to fail and the last state of the liturgy shall be worse than the first. "It doesn't work," will be the statement of its critics and their justification for abandoning it. The real answer is that *it* is not meant to *work,* we are.

(REV.) GEORGE F. SIMONS

Papp's Shakespeare

New York City

To the Editors: John Simon, more scold than critic, debuts in your drama column [September 3] with an attack on Joe Papp's free Shakespeare that, far from being a model of fairness, is rather an example of critical obstinacy ripping at the seams to score points—points that in several instances are either gross, overstated or downright misinformed. (He is petty as well, as when he faults Papp for dropping the "u" in "Love's Labour's Lost.")

Complaint: "I see few things to recall with genuine pleasure. Perhaps no more than three . . ." Two of his pleasures relate to acting—Phillip Bosco's Angelo and Penny Fuller's Celia. He ignored Paul Stevens—a perceptive actor who, this season alone, performed beautifully in back-to-back roles — as Hector in "Troilus," and the dotty Don in "Love's Labor's Lost." (I stick with the program, on that spelling.) And, Roscoe Lee Browne—an exciting young actor who, despite his being a Negro (than which, according to Simon, nothing can be worse, for mounting a Shakespeare play), made of Ulysses, in "Troilus and Cressida," a character of subtle, probing and ironic commentary.

He butchers, elsewhere, James Earl Jones (a Negro, after all)—whereas others, unlike Simon, saw in Jones's Othello an actor of capability and power. There's his reference to Julie Harris's "baby-talking Ophelia" — to which one can only add, as a reminder to Simon, that "If Ophelia is your game, best you stay away from *most* 'Hamlets'." He speaks of Betty Henritze, "who has only to appear on stage for the aesthetic eye to boggle . . ." What is an "aesthetic" eye? Apparently, it is a Simon eye, more eye than the rest of us poor mortal playgoers are equipped with. Hence he, Simon, is capable of the boon (or is it hypercritical disease?) of overlook (as in overkill).

Complaint: "But the sad fact is that, through no fault of their own, Negro actors often lack even the rudiments of Standard American speech . . ." Ipso facto, they are death on Shakespeare's lines. A canard in face of the rise—albeit a slow rise, and few in number at present—of a new pool of capable Negro actors. Simon, as if to bite the tail of his Negro-actor bugaboo, goes on to endorse a judgment of painter Larry Rivers (and see how he, to score a point, invokes a kind of extraterritoriality in the arts—Rivers the painter, into Rivers the Shakespeare expert)

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who averred "I don't think putting Negro actors in white parts is possible—I don't see how you can keep life out of the stage."

The bilge of this is a double bilge. First, how many whiteys have played Othello? Second, and more significant, is Simon's clotted provinciality. (I speak not of Rivers, let him go back to his studio popping.) Simon is ethnic-blind on the Bard. The Habbima, no English speakers, do Shakespeare and stir an audience. Germans do him, the Russians do him. And he can be sure Kenya bushmen-turned-actors will do him when they are ready. Shakespeare is poetry cum life; hence his plays have, beyond the small critical umpiring of a Simon that would deny this, a kind of world patent that allows all people to—yes—fumble around in if it comes to that.

And there's this Simon complaint: "Thus a black Henry V runs counter to the lifelikeness of the play . . ." The critic here can infer nothing, because he knows nothing, of color as a living metaphor. Thus *he* cannot see that a black Henry, in our time and place, can be eminently right. And that the usually birdbrain *Cue,* in the instance of Simon's quoting it, can also be right when it invokes Bogalusa or Selma (re the crowd scenes in "Coriolanus"). *Lifelikeness,* the critic says. Well, let him take a taste of this slice, as told to me by a veteran actor who was witness to it. When black Robert Hooks as Henry made his "For England and Saint George" rally cry, at a Papp traveling Shakespeare performance in the Hell's Kitchen neighborhood, a bunch of local kids of spectrum colors came off their seats and joined Henry's actor-horde across stage and into "battle." It was done with a kind of flair, my informant said, that had both audience and actors rocking with excitement. And that, my actor witness told me, was as pleasurable a piece of business as he'd seen in some years of both acting and playgoing.

Finally this Simon complaint, one which brings his physical, if not his aesthetic eye, into question: "With Mrs.

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COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts. Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and from mid-July to mid-September, at 3rd & Hunting Park, Philadelphia, Pa. by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016 MUrray Hill 3-2042. Copyright © 1965 Commonweal Publishing Co, Inc. US and Canada, $8 a year. Foreign $10 Single copies 25¢

WAR IN ASIA

As the fighting between India and Pakistan goes its bitter parochial way, hopes for peace in Asia shrink to the good offices of U Thant, possibly sanctions from the U.S. and USSR. The prospect of Asia's following its own inclinations, without regard for larger considerations of world peace and the balance of power, makes most political leaders quake. Already the war over Kashmir engages 15 percent of the world's population; and what is almost as bad, in Western eyes the conflict seems so senseless—fighting over religion. Exotic might be a better word, except that there is nothing exotic about the cleavage that divides India and Pakistan, countries otherwise very similar, or the internal dissonance of India itself, on which the current strife bears so heavily.

Practically, the religious issue is what the fighting is about. Pakistan, having argued for Kashmiri self-determination for 16 frustrating years, now champions the principle in battle.

An officially Moslem state, in which religion and politics are virtually inseparable, Pakistan is somewhat of a retrogression as modern states go. The stigma of client status that for most ex-colonial countries accompanies SEATO membership is lost on it. The winds of change that seasonally sweep Asia and Africa scarcely ruffle it. President Ayub Khan's one-man rule carries none of the ideological implications of, say, Sukarno's in Indonesia. Economically better off than India, though not by much, Pakistan as an eventual success-story has no lesson for the rest of Asia. Ayub's grandiose scheme consists, rather, of political unification on the basis of religion.

There is, of course, some justification for this, particularly since it is believed the Kashmiris want it. But religion makes a rather dubious political basis for nationhood; Ayub's strong-man rule, for one thing, was the result of an incipient disintegration of Pakistan's political life a few

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years ago; since then Ayub's military rule has provided the needed decisiveness of modern government, but little else. It is hardly more than the warrior state of the former days of the Moslem conquest of India.

India, non-aligned, democratic, hopefully progressive within a moderately socialist framework, follows almost exactly the opposite course. Its intransigence and deceit over the question of the Kashmir plebiscite is largely the result of its own internal disunity. The Shastri government not only fears for the lives of the 40 million Moslems in India in a repetition of the communal riots that marked the Partition. But should Kashmir gain union with Pakistan through a plebiscite, or even autonomous status with India, it would throw open the door for a host of religious, language and tribal groups within India to claim the same right of self-determination. Few, if any, of these minorities have the necessary economic and political means of surviving as independent states. The mutual hostility of many of these minorities, which in time might be submerged in the larger context of India, could only be aggravated, throwing the subcontinent into more misery.

For the well-being of India's 400 million people, there is no alternative to unity. The principle of self-determination, compelling as it is, is hardly more than ritualistic in the case of India. The current fighting can only hurt India, by intensifying its own minority problems, disrupting its economy and undermining its democratic structures. These are already its weakest points, and since the border dispute with China the last two are maintained only with the greatest difficulty.

As things are now, only China stands to benefit by the Kashmir war. For if India, with all its poverty and chaos, is not a viable alternative to China in the eyes of the Asian masses, it does provide a counter-weight in sheer numbers and geography.

U Thant at this writing has not met with any success in establishing a basis for a ceasefire. Perhaps only the United States and Russia can apply adequate pressures. The danger of sanctions, however, is that too roughly handled, without sufficient thought to Shastri's domestic problems, such pressures might topple India into military rule. The consequences of this are too staggering to imagine. U.S. policy should make it clear to everybody that we consider a non-aligned, democratic India essential for peace of all of Asia.

ENDING THE DRAFT

President Johnson's order removing matrimony from the list of sufficient reasons for draft exemption has reopened the debate about the fairness of U.S. conscription practices, a debate going on since New York Irish Democrats expressed their displeasure with Republican Mr. Lincoln's draft measures by stringing up freed slaves from lamppoles. *That* round of the debate was settled by Union troops in much the same way that the National Guard settled recent points of difference in Watts; but the present round, one hopes, may be somewhat more open-ended.

That the two principles informing our draft laws—the egalitarian impulse and the consideration of overall social benefit—are not operating perfectly today is quite clear. There are great inequalities in the application of the draft statute. Almost half the young men of draft age escape military service, and the difference between who serves and who doesn't is all too often simply one of class. On the one hand, the wealth needed to stay in school for a long time frees some; on the other hand, the cultural and educational disadvantages of others (for whom military service might be a "way out" of the slums) prevents them from passing the armed forces' entrance tests.

Alternative systems to remedy these injustices have been proposed. One, for example, would make universal compulsory military service truly universal by removing all but the most serious causes for exemption. At the same time, this service would become less "military" than "national" through inclusion of such programs as the Peace Corps and the domestic Volunteers for those with the necessary skills and motivation. Educational programs for those who needed them would also be included. Longer service would be required in programs which would otherwise be more popular.

A completely different approach was discussed earlier this year, namely, doing away with the draft altogether. Such a suggestion is made plausible by the changing nature of warfare, with its greater emphasis on a small number of highly trained technicians who man the modern automated arsenal rather than on large numbers of combat troops. The Defense Department and Congress rejected this approach, in large part, it seemed, because high enlistment levels appeared to be dependent on the existence of the draft, as a "threat." Could enlistment be made desirable enough in itself (through better pay, for instance) and not merely as an alternative to being drafted, the case for doing away with the draft entirely would be very strong.

Underlying all discussion of compulsory military service, of course, is the moral issue: is conscription morally justifiable at all? A traditional answer has been that national sovereignty implied the right of the state to execute a citizen if necessary, and therefore its right

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to demand that the citizen risk his life in military service. But it is not the state's demand that the citizen risk losing his own life which is at the heart of the matter, but the demand that the citizen risk taking someone else's life. For many, to kill is a far more serious matter than to be killed, a matter perhaps well beyond the realm of civic duty.

Recent court decisions on questions of conscientious objection have tended to extend the meaning of this term; the trend should be continued.

"MYSTERIUM FIDEI"

Pope Paul's encyclical *Mysterium Fidei* could hardly have come at a more inauspicious moment. Broadly speaking, it catches the Church at a moment when renewal and reform have stimulated the Catholic as he has not been stimulated for centuries. More narrowly, it comes on the eve of the fourth session, which even before the encyclical was a source of foreboding to that progressive majority bent on fulfilling Pope John's vision of a renewed Church. Pope Paul's frequent warnings of late about excesses, the unsettling rumors about the Jewish statement, the failure of the Pope to begin implementing the promised changes in the Curia, have hardly been encouraging. *Mysterium Fidei* is nothing less than distressing.

It is distressing on two counts. First, it is confusing, directed as it is toward theological opinions on the Eucharist which are not spelled out in detail in the encyclical. It is also confusing because it appears in places to be at odds with the *Constitution on the Sacred Liturgy* promulgated at the end of the second session. Second, it is distressing because it seems to entirely blur the distinction, long accepted by theologians, that there is a difference between the substance of a doctrine and the language in which the Church's expression of its faith is couched.

The source of the confusion on the theological speculations attacked in the encyclical is too obscure to be commented on. The Pope's rendering of these speculations does not make clear whether they call into question the "real presence" of Christ in the Eucharist or only the theological value of transubstantiation as an explanation or elucidation of this presence. The other source of confusion is more readily identifiable. A clear emphasis in the *Constitution on the Sacred Liturgy* is that of the Mass as a meal, a eucharistic banquet, a communal feast. As we know from the conciliar debates, one important reason for this emphasis was to counteract the popular notion that liturgical worship is a private, individual matter. Another reason was to place the Mass at the center of Catholic worship, thus counteracting those currents of popular devotion which were prone to substitute "devotions" for the Mass.

An obvious corollary here, though the Fathers did not spell it out, was that private Masses and private devotions must necessarily occupy a very secondary role in the Church's worship. On the face of it, Pope Paul seems to be flying in the face of the *Constitution* by attacking those who disparage private Masses and devotions.

But perhaps no less confusing and disturbing is the Pope's treatment of doctrinal language. On the one hand, the Pope commends those theologians who have attempted to investigate the mystery of the Eucharist, "revealing its mystery to the men of today." This investigation and articulation, presumably, would have to involve an attempt to speak in the contemporary idiom. But on the other hand, the Pope affirms that the formulas used to express the dogmas of faith, regardless of their historical origin, "are adapted to men of all times and all places." The Pope's position then seems to be this: the language of dogma is as timeless and revelatory as the concepts which it is meant to express. There can be no doubt that some theologians have held this position, giving the language of doctrine the same status as the substance of the doctrine. But a large number of theologians over the century have denied the equivalence of language and substance—and for the very logical reason that particular linguistic phrases and constructions always bear the mark of particular historical periods. A denial of this well-established principle runs the very serious risk of absolutizing what is in the end human language. Human constructions would thus be given the same status as revelation itself.

The confusion is compounded by the Pope's reference to the "dogma of transubstantiation." Clearly, there is a dogma of the real presence of Christ in the Eucharist and, in the words of the Council of Trent, the conversion of bread and wine into the body and blood of Christ is "aptly and properly called transubstantiation by the Holy Catholic Church." But does this justify applying the word "dogma" to the phrase "transubstantiation"! Theologians have long been divided on this question, but they have also achieved near-agreement on the point that Trent did not mean to canonize the Aristotelian and scholastic philosophy of substance as a truth of revelation. The Pope gives no hint that such controversies have even existed. Indeed, he compounds confusion with unclarity by employing a whole host of quotations which clearly refer to the doctrine of the

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real presence as if they had equal relevance to the question of transubstantiation.

We hold no special brief for any of the eucharistic theories which the Pope condemns. With him, we affirm the necessity of preserving the Church's belief in the real, objective presence of Christ in the Eucharist. With equal firmness, we defend the Pope's right and duty to point out doctrinal errors. In *Mysterium Fidei,* however, Pope Paul has come very close to making a hash of historically nuanced theological distinctions.

NEWS & VIEWS

Newman Jamboree

The truth of what really occurred at the 1965 "Golden Jubilee Congress" of the national Newman Apostolate must be reported, and loudly. The adoption of the word "Apostolate" for this year's meeting—instead of the traditional Newman "Club"—symbolized for some observers the emergence of a new Newman movement: mature, free from narrow interests, outgoing in its attitude toward the university. Unfortunately, the facts speak otherwise.

For three days during the first week of September, 1,000 delegates debated word changes in a seldom-read constitution, roamed the halls and room-parties at the swank New York Hilton, and pretended they were politicians, lining up support for various candidates for Newman offices. Meanwhile a statement on peace, certainly conservative in the light of *Pacem in Terris,* was tabled. Over 900 people were on hand, amid "hooplah" and shouting, confetti and placards, to elect the group's next president. But by actual count of a Boston priest, less than 100 appeared for an address by Professor Jaroslav Pelikan on "The Challenges of Ecumenism." One whole afternoon and evening were given to a tour of New York and the World's Fair. Several students admitted that the latter was the attraction which brought them to the Congress.

And all of this cost money. The per-person banquet bill for one Newman delegate would support a SNCC worker for over a month. The hotel bill for one delegate would support that worker for two months. In contrast was the session on Poverty, tacked on at the end of the Congress. It attracted seven students. The three-man panel had to come down from the platform and form a circle with the few delegates in the echoing hall.

A large number of delegates did turn out to hear Professor Will Herberg. Herberg, according to the New York *Times,* "while stressing the importance of the Second Ecumenical Council . . . counseled against its emphasis on *aggiornamento* . . . . The address appeared to be warmly received . . . ." As a matter of fact, only Herberg, among an impressive list of speakers including Bishop Wright and Father Alexander Schmemann, received two standing ovations.

Where other student meetings discuss peace, academic freedom, existentialism and religion, the race and poverty question, there was silence at the Newman Congress. The Los Angeles riots were discussed in all their academic and political ramifications at the recent National Student Association meeting in Madison, Wisconsin. Not a word at Newman. As for the disturbances at Berkeley which shook the whole country, they might never have happened. The average Newman delegate appeared unfamiliar with the activities of such groups as SNCC and the Students for a Democratic Society. For a movement given to boasting that it is more relevant than Catholic college education and is in the mainstream of secular thought and campus activity, this Congress appeared pathetically out of touch.

Indeed the "Golden Jubilee Congress" indicates that Newman has far greater needs than the increases in money, personnel and lay theologians frequently called for. To begin, there is a real need for the Newman chaplains, who run the Apostolate nationally and control it locally (down to the choir director, the Congress was run by priests), to open themselves to criticism and cease branding it "outlandish" or "unfair." Not only should Newman listen to the scattered groups of critics and experimenters within its own ranks: for instance, the handful of Paulist chaplains who are strides ahead of the rest. It must also recognize the tremendous amounts of love and scholarship generated around issues like peace, poverty and human relations by secular student groups such as the Students for a Democratic Society.

Further, Newman must realize its duty to the university itself and to the activist students who are today a key factor in that university. To repeat again and again the old formula for the role of the student, to "pursue truth for truth's sake"; to make the Newman center purely a Christian intellectual headquarters for the promotion of Newman, Dawson, and maybe Rahner, while students hunger to channel their idealism, is, to paraphrase Father Daniel Berrigan, not only to be out of the mainstream, but to dry up on the bank.

The Newman Congress did reveal a sign of the sort of future one hopes for the organization. A few in-

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dividuals there perused and passed around copies of a document known as "The Atlanta Statement." "The Atlanta Statement" is a recent manifesto of a group of university chaplains calling for religious concern with the entire work of the university, "without seeking to impose on it preconceived religious images." The chaplains hope to provide "occasions for inter- and intra-disciplinary dialogue" and recognize that "at times we must be creative critics of the university, without standing over against it." The statement calls for "a Christian ecumenical ministry" and "freedom to discover forms of the Church which best serve the campus community." It ends with the demand that chaplains be "intellectually and academically competent."

"The Atlanta Statement" was not the work of Newman, but the interest some individual chaplains took in it was encouraging. Likewise one might hope that Newman leaders will seriously examine the impact which the Young Christian Students and Christian Family Movement are having where they exist in Newman centers, particularly at the University of Wisconsin, the State College at Boston, the University of California, and the University of Kansas. Instead of running the community of the people of God like a Student Council with days of electioneering and meaningless debate, those in charge of next year's Congress might consider the week-long Lay Extension Volunteer training program. The fact that Extension Volunteers at the University of Kansas have helped make that Newman center one of Christian education—and action—is partially due to the material studied by the volunteers during their training program.

In a COMMONWEAL article (September 3, 1965), tracing the development of the Newman idea and heralding the transition from Newman "Club" to Newman "Apostolate," Father Richard Butler, O.P. stated: "The Church must go where our Catholic students are . . . to ignore them, or neglect them, ostrich-like, would incur the responsibility of a tragic loss of Catholic leadership in the future." He is more than correct. But unless Newman leaders realize they, too, are "ostrich-like" if they fail to listen and learn from others, then—"Apostolate" or "Club"—only the name has been changed.

RORY ELLINGER

(Rory Ellinger, a former national Vice-president of the Newman movement, is a member of the national staff of the Young Christian Students.)

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FOREIGN AFFAIRS

And Then There Were Two

NATO today is primarily an alliance of the United States with Germany. This is so because France has withdrawn from active participation in NATO, and may withdraw formally in 1969 when the treaty must be renewed. Great Britain, which for a decade after the war enjoyed a "special relationship" with the United States, is dismissed in Washington as a serious European power. With the end of the Eisenhower Administration, led by men who had worked closely with the British in the wartime alliance, the American-British relationship lost its vitality. The new men of the Kennedy Administration were self-conscious realists, and they had little interest in a Britain which was retrenching its military forces and was skeptical of the Soviet military threat to Europe. The Skybolt fiasco in 1961 was only one result of this changed attitude, although the British have been reluctant to admit the truth about the new Washington attitude.

Germany, with the largest army in Western Europe, is today the only European power which seriously counts in Washington planning. The Germans are conscientiously consulted in the Pentagon, while the American Seventh Army in Europe is closely coordinated with German forces. These are the two armies which, it is expected, would bear the brunt of any war in Europe.

But the reason the other West European powers have tended to draw back from their NATO commitments is that they no longer seriously believe in a war in Europe. The threat of Soviet attack, taken very seriously as late as a decade ago, now is regarded as hardly plausible. The Soviet force in East Germany, with its lines of communication through Poland, is seen as almost wholly defensive. Without major reinforcement, including the call-up of Soviet reserves, this force would have little prospect of penetrating existing NATO defenses. The Soviet deployment in Europe of the 1950s also is seen in retrospect as defensive—and in this assessment most American analysts now agree.

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The West Germans, though, cannot take the Soviets lightly. West Germany, first of all, is the chief object of Soviet propaganda and political warfare in Europe. It also is the object of Russia's deepest (and traditional) military apprehensions. The Russians insist on taking the Germans very seriously, and the Germans cannot afford not to reciprocate. And between Russia and West Germany lies Europe's one great unresolved political problem: Germany's division, and the occupation, by Poland and Russia, of territories which once were German and which West Germany has not yet formally conceded.

For the rest of Europe, Germany's eastern territories are lost for good, and for good reason. Germany's division, while all recognize its potentialities for crisis, is regarded in both Western and Eastern Europe as a tolerable (or desirable) solution to that "German problem" which disturbed Europe for a century. All might deplore the character of the East German regime; all acknowledge that the present situation is unstable; but no one is anxious to see Germany united. Not even the Germans are unanimous on that. Rhineland Germany, as Chancellor Adenauer made quite clear, is rather more comfortable tied to Latin Europe and the Atlantic powers than to Prussia and the German East with their restless past, their spartan tradition, and their taste for *Weltanschauung* politics. And whatever the eventual solution, or regularization, of Germany's present division, change seems possible only within the context of larger European political changes and developments, and a general European settlement. On the other hand, German unity—as all admit—is hardly possible so long as Europe itself is divided, and so long as American and Russian troops are stationed in the two halves of today's Germany.

A Change in Context

This is the context, and the future, against which the changing American involvement in Europe must be assessed. Originally we were sponsors and members of a general European alliance against Russia, originated in a time of crisis. Germany was excluded from that alliance. Today we are allies of Germany in a Europe otherwise in large measure "normalized." The change was an undramatic process, a result of changing pressures and conditions rather than great decisions, but it must be understood as having produced something profoundly different from what we, and the Europeans, conceived of in 1949.

The process, though, is not yet concluded. The American-German special relationship is not yet explicit. Neither the United States nor Germany has confronted the full implications of what is happening, nor have the other European members of NATO. And the Soviets, passive and in a period of apparent policy disorientation, have made no serious effort to exploit the diplomatic opportunities this situation can offer them.

But if this process which is changing NATO into an American-German alliance is allowed to go on, driven by the momentum of the past rather than the considered decisions of the present, NATO will exist after 1969 in name only. Once the American-German alliance does become explicit, the other European powers, excluded from this power alignment, may be expected to ratify their exclusion and go another way. They may be expected to explore the possibility of making their own settlement with Russia, as France is doing. Such a settlement would not try to lift East-West barriers and resolve the German question—as would be the case today. Rather it would be an attempt, a tacit alliance of Russia with West Europe, to build a European system of political defenses against the instability of Germany. Germany would be the outsider in such a settlement. The United States would also be an outsider.

Some American officials profess to be indifferent to a defection of the rest of Western Europe from NATO. If Germany is the major power in Europe, they believe that the United States can afford to see the other Europeans go. But they are less clear about what this American-German alliance would then become, or be expected to accomplish. And they are disturbed by the more distant, but wholly plausible, prospect of independent West European dealings with the Soviet Union.

But most important, these defenders of our present policy, have not, most of them, faced the further implication of this course of events. The German-American alliance could not survive in such a Europe. Germany today needs its American link. But Germany also needs that reconciliation with Europe which the great efforts of European integration have won for it over the last twenty years. To lose that reconciliation would be a profound and portentous tragedy for Germany, this brilliant, ambitious, and haunted nation. Germany's future—its reunion, its place in the European system, its security—would be blighted in a Europe which, as a whole, was estranged from Germany. The Germans of our generation understand this. If they are driven, in the next few years, to choose between America and Europe, they must choose Europe.

WILLIAM PFAFF

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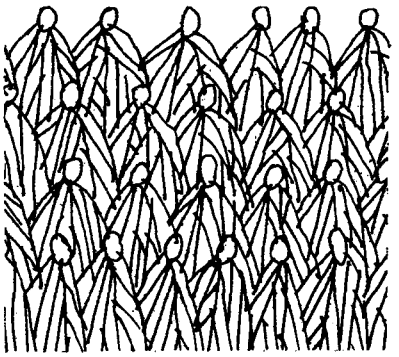

THE TIMIDITY CRISIS

There is a serious temptation for the Council to slow down

MICHAEL NOVAK

In the late summer of 1962, many who looked ahead at what the coming Vatican Council might do hoped that the Council would succeed in at least cracking the thick walls of *Romanità,* which blocked the catholicity of the Church. They had little expectation that these walls would be breached in this generation. Shall the Church be Latin or Catholic? Shall its secular style be that of twentieth-century urban civilization, or that of Italy in the baroque period? That is the question these observers believed the Council was facing: Church of Christ, what do you wish to be in this second half of the twentieth century?

There was not much optimism in the hot summer of 1962. The administration of the Church in Rome was not catholic, neither in composition nor in outlook. It did not live in the spiritual world of the twentieth century. Its rhetoric, its decrees, its operations, its style, were foreign to most of the rest of the world. Even papal encyclicals struck the modern ear, at least in the technically advanced countries, as an echo of a florid, cumbersome, circumlocutory, and dated speech. The Church is supposed to speak to men yesterday, today, and tomorrow; but was speaking only to yesterday, and thus disguising the Christ it should have revealed today.

For the love of Christ, many Catholics sorrowed because of the backwardness of the machinery of the Church. The popes since Leo XIII had largely been "liberal popes," in dialogue with the Catholic workers and intellectuals of Northern Europe and America. But much of the vast intermediate structure of the Church was still baroque in the clothing it wore, the administrative procedures it used, the official language it wrote and spoke, the conceptions of the relation between authority and liberty, and the attitude toward the secularization of society, which it held. How could one be both a man of the twentieth century and a Catholic of this baroque style? Christ was not baroque.

The first three sessions of the Council, dramatically under Pope John XXIII and steadily under Paul VI, guaranteed the emergence of a new style of Catholic life. The Council liberated sentiments and ideas long held in check; new life energies were released such that a tide of religious renewal has already swept not only Catholics, but also other Christians and Jews. The Council showed what the Church could be like in the twentieth century: free, generous, critical, creative, practical. Never in recent generations has the Catholic Church so clearly suggested to the world the presence of the Spirit in its midst.

On the other hand, since creativity involves rupturing the cocoon of a previous way of life, many Catholics who were comfortable in the previous style, and those who had invested much energy in making apologies for it, are now upset. For serious social, economic, philosophical and psychological reasons, many Catholics prefer the old style. Many others, who sympathize with the new style once they begin to understand it, were totally unprepared for it. The sermons they had regularly

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heard and the Catholic publications they had read had never even suggested to them that a creative Council was possible, much less urgently needed. The Council caught some in deep theological lethargy; others had slowly been poisoned by what Bernanos called the "colorless, odorless gas" of mediocrity, which had settled upon many Catholic communities.

Recognizing the legitimate confusions generated in conservative ranks by the new creativity, the bishops of the world and the pope himself, as good pastors, may well face a crisis of timidity. They themselves were educated for a different style of Catholic life. Meanwhile, in three short years the Church has come from very far back. It has not yet caught up to the pacesetters of contemporary life, or even to the ordinary practices of plain, uneducated people. It is by no means exerting intellectual leadership for the future. It has, however, covered an enormous stretch of ground psychologically; the theological and cultural horizon of the Church is no longer in 1965 what it was in 1960. In a short time, the Church has grown commendably "in the stature and fullness of Christ," and many millions are grateful in prayer for that growth. But now there is a serious temptation to slow down, before the task has been accomplished.

While the Council is in session, however, the fire is still hot. Every deed done now alters the shape of the future. Later, when the Church is away from the fire, a colder metal will have to be bent much more slowly, or worn away, by the efforts of millions of isolated acts. In the end, the Church will come to the same point. But how many will have to labor at great cost for what could have been won swiftly at the Council by courage and by faith? How many will have to be scandalized by reluctance, irrelevance, and timidity before that day dawns? How much will Christ in His people yet have to suffer from *Romanità*?

Standards of Tomorrow

The Council, it is true, has already opened more avenues of advance than the Catholic people at large are ready to exploit. But the Catholic people are literate now in numbers unknown at any previous epoch in history; and mass communications ensure that ideas are spread around the world, assimilated, and acted upon at speeds never before known. The Catholic people of twenty years from now will not be as the Catholic people of today. Even now, the young do not share the sentiments, fears, hesitations of the old; the only Church they know is the Church of the Council. The Council will not be judged twenty years from now by the standards of today, but by the standards of tomorrow. To whom are the bishops trying to speak?

Organizational timidity is the besetting sin of the Catholic hierarchy, as many bishops at the Council have confessed. How could it be otherwise in a system that works by appointment from above? To be sure, many individuals among the bishops are personally strong-minded, informed, and modern men; but within the organization they do not always have a chance to speak about basic matters. Many others, plainly, are devoted organization men, who do not relish the confusion that comes with creativity, who do not like to take risks, who venture few new experiments, who are not known for the originality of their ideas or the prophetic depth of their faith.

The problem begins in the seminaries, of course, and it extends also to the role of the curate in the parish, who sometimes cannot even leave the rectory without the permission of his pastor. The problem extends also to the role of the bishops *vis-à-vis* the Roman Curia. Authority, obedience, and loyalty are required in every living institution, especially in those which transcend the lifetime of any one generation. But prophecy, originality, and challenging, independent judgment are also required. What differs in history is the way in which these complementary sets of values are coordinated. What characterizes *Romanità* is the excessive, abnormal preponderance given the first set. *Romanità* stifles the spirit.

The task of the fourth session of the Council is still that of the Council as a whole: to make sure that the spirit of Christ, not that of *Romanità*, is institutionalized in the practices and official standards of the Church. The urgency of this task is felt differently in the different quarters from which it is faced. A great many millions of Catholic families, over a third of them in the United States, think that in at least one important matter the teaching of the Church is sadly unrealistic; and they are reluctantly but frankly doing what they think realistic morality demands. Many of those in the ecclesiastical establishment, on the other hand, seem to think that the majority of lay people are apathetic, philosophically and theologically thoughtless, but decently loyal and faithful.

Those, however, who live and work in the sectors of society where cultural ideals are formed and launched—those in the professions, in the communications industry, in the universities—are aware of the degree to which God is no longer needed in the lives of men in traditional ways. Less and less in solving practical or even theoretical problems do men feel a spontaneous, natural need for God; the traditional impulse to rely upon God

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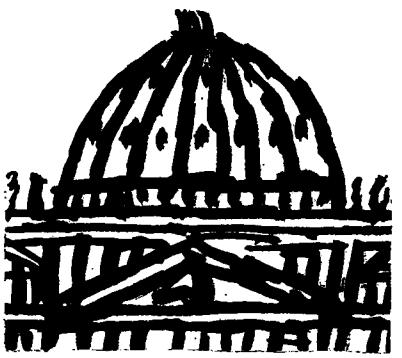
is atrophying among the intelligent and among those who do not live in traditional enclaves. Poverty, ignorance, disease and fear can be conquered by the use of intelligence and by work. The effort to "make room" for God is more and more artificial among many of the educated young, as well as among many of the ordinary people who listen without assenting in the benches.

God remains God, of course. Men are still invited to be His friends. Men can still find Him, if they search. But organized religion does not often speak with the accents of Jesus Christ. It is difficult to hear the Word of God where religion has become as deeply involved in real estate and administration as it has in our time. One hears more about money in some parishes than about the gospels. Moreover, a man should not have to become ecclesiastical or baroque, or an organization man and a constant contributor to building funds, in order to believe in Jesus Christ.

It is true that even if the Council does nothing more in the fourth session, there is already a great deal for the Church in general to catch up to. The Council has not yet, however, made certain that the philosophical and administrative influence of *Romanità* is put unmistakably in a secondary place in the life of the Church. Many words to that effect have been spoken, as often before during other centuries in Rome; the atmosphere has been changed, but procedures and structures have not been definitively altered. On this most important practical matter the Council has not yet acted. The pope will reform the Curia; but the bishops ought to take responsibility—above all, for the reform of seminaries—upon themselves in their regional conferences.



The parliamentary strategy of the final session will certainly find those who describe their own attitudes as modelled on *Romanità*, and those worried more about present confusions than about tomorrow's needs, eager to get the Council over with quickly, even amicably. The tactics may or may not be amicable, however. There may be an attempt to avoid controversial matters; or one or two long controversies may be used to consume time. There has already been a successful effort to keep many of the documents, especially those on seminaries and priests, virtually innocuous. Above all, the question of post-conciliar machinery is in doubt. The newly formed liturgical commission has had many unfortunate experiences with the curial Congregation of Rites. Naturally, the latter is not eager to take itself either out of existence or out of the most important questions.

The men of the Roman Curia act by standards perfectly acceptable in their culture; they often fail even to understand their critics who, they think, must be "disloyal." They also exaggerate the criticism—no one accuses them, as some of them have claimed, of concubinage or simony. The Curia merely has much power, thick complacency, and great narrowness of view.

The bishops of the world have now had a chance to live in Rome for three autumns and to see for themselves how the Church lives in Italy, how the liturgy is carried out, how parishes are run, how much contact there is between clergy and people, what the sentiments of the people are, how the Roman Curia is related to the individual dioceses. But have the bishops gained more courage than they have had hitherto? Have they enough practical sense to organize and get their best sentiments expressed in law, as well as in the press?

A Note of Humility

There has never been a humble declaration on the part of the Church, confessing its sins, inadequacies, and mistakes in modern times, as the moral leadership of world culture has gradually been passing into other hands. One virtue the official Church lacks almost entirely is humility. The document on the Church in the modern world offers an opportunity for a brief recognition of the truth, opening a vein of thought dear to the gospels for the Church as a whole.

Regarding the document on religious liberty, the New York *Times* has reported that Pope Paul VI is concerned about some American critics who say that the doctrine of religious liberty must also be applied within the Church. (Who precisely and how many are the persons from whom, in fact, the pope learns about "American writers"? It is saddening that in this critical moment in American Catholic history we cannot rely upon our Apostolic Delegate for understanding of American ways and sympathy with American purposes.) Surely what Cardinal Newman wrote about *real assent* is to be applied to the doctrines of the Church, as well as to any other matter of conscience. One does not really assent to belief in the Eucharist simply because one understands the grammatical, notional meaning of the words.

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The articles of faith must be appropriated by the individual conscience, slowly and steadily, by dint of meditation and action. It is not enough merely to say the words.

Thus, believing in the doctrines of Christianity is not like believing in an ideological system, or reciting propaganda. The doctrines of Christianity express primarily a life to be lived, only secondarily a set of words to be notionally related. Christianity must become part of the fiber of intelligence and will. Consequently, free acts of conscience must constantly be performed. One cannot pretend to believe what one does not; one must grow gradually into all the teachings of the Church. None of us is fully Catholic; none of us believes fully as he ought. "I believe, Lord; help Thou my unbelief," is a prayer even bishops can say. Moreover, every single doctrine has depths no one has fully penetrated. Without religious liberty within the Church, in the sense required for this task of personal appropriation, there can be no real growth in faith, no free maturation, but only the dry repetition of formulae. We do not fully believe in the Eucharist, in the Trinity, in the divinity of Christ, in the Assumption until by many free, searching acts we make these doctrines flesh of our flesh, blood of our blood; until they affect our thinking, feeling, acting. Religious liberty within the Church is essential if faith is supposed to be gradually, steadily appropriated by each person.

It may be feared that too many Catholics believe only notionally; such was Cardinal Newman's fear less than a century ago. Even notional believers, however, may continue to frequent the sacraments and to contribute to the Church. There is a temptation to allow such Catholics to be the main concern of the Church, and to neglect all those millions of persons too perceptive and too concerned to tolerate the notional faith they encounter in organized religion, who have streamed away from the churches. The reform and renewal required to begin to speak to the indifferent and the hostile is vaster by far than the Council has yet envisaged. That is why an urgent plea goes forth to the Council from those who live daily among the indifferent and the hostile. Do not be timid. What seems to you too much is far too little.

Neither time nor talent is now available

THE NEXT COUNCIL

WILLIAM J. NAGLE

Ninety-two years elapsed between the close of the first Vatican Council and the opening of the second. American bishops returning to Rome this fall should work to persuade Pope Paul and the other Council Fathers that the Church in a rapidly changing world cannot afford to wait that long again. The next Council should begin no later than 1975.

The suggestion is not made because Vatican II has failed. If the Fathers had done nothing more than pass the Constitutions on the Church and the Liturgy—both excellent starts toward the necessary renewal and reform of the Church—the Council could be termed a success. With a major reservation: as the U.S. bishops seem to know so well, the Council cannot fail to vote a strong statement on religious liberty. What these same bishops might not as fully appreciate is that their fellow Americans likewise expect an unequivocal statement exonerating the Jews of deicide—not simply pardoning or otherwise diluting a presumed guilt. Without passage of both statements, much of the good will created by the Council Fathers led by Popes John and Paul will be vitiated.

An honest evaluation of both the successes and failures of Vatican II makes the need obvious for a new Council in 10 years. The Fathers can have modest pride for their accomplishments in beginning the renewal of the Church and in making the Church once again an open society. But in the same honest appraisal they would have to admit that the Church has not adequately addressed itself to the problems of man in the twentieth century.

Many commentators have expressed concern and ap-

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prehension over this fourth session of the Council because in this meeting, and particularly in the discussion of the schema on the Church and the world, the Fathers will be grappling with contemporary problems. The apprehension arises because until now the Fathers have given little indication that what they will say at this time about those problems will be relevant, meaningful or helpful. Why?

Philip Scharper gave the answer in an article that ran as one of a 1962 series in COMMONWEAL in anticipation of the Council. "We have come into the twentieth century," said Scharper, "without an adequate 'theology' of race, without an adequate 'theology' of work, without an adequate 'theology' of international responsibility. We have, *in short, come into the twentieth century* at the great risk of seeming almost irrelevant in the eyes of the non-Catholic world."

In the work of the Council thus far the Fathers have relied heavily on their *periti*—the theologians, the liturgical scholars and the scripture scholars—men immersed in and knowledgeable about the theological developments of recent decades and competent to speak meaningfully and persuasively about them. It is to the credit of the Fathers that they have proved themselves humble enough to listen to their experts, to learn from them and to act upon what they have learned.

There are very few *periti* at the Second Vatican Council who would presume to call themselves expert on the problems of modern warfare, on the population problem, on urbanization, on race, on international responsibility—expert on precisely those problems which, as Scharper said, "roil the modern world and lacerate the soul of twentieth-century man."

The Fathers are not ready at this present Council to speak to the world on such problems. Their *periti*, if one can judge from their own writings, are not ready to speak to them. I cannot agree then with James Douglass, Justus George Lawler, Gordon Zahn and others who urge that the Fathers in this session speak firmly and strongly to the world on the moral problems of modern warfare. A statement in 1975 may well be too late, but on this subject, as on birth control and population, no pronouncement is preferable to a hastily conceived statement that might hamper rather than encourage the thinking and theological development that must take place if the Church is to address itself to these problems in a meaningful way. Nonetheless, James Douglass had reason to express disappointment that in previous general sessions the Fathers have devoted less than an hour to the moral problems of nuclear war.

The Fathers must say something about these problems. Let them be content now to make general statements, but let them admit on behalf of us all that the Church has been remiss. Then let them declare that 10 years hence—with another quarter still remaining in the century—they will come together again with these problems at the top instead of at the bottom of their agenda.

Concerted Effort Needed

Ten years is not a long time. Much longer is the theological development that underlay the Constitutions on the Liturgy and on the Church. But 10 years of concerted effort could mean that the Fathers can be prepared to address themselves to these problems in a way that will be relevant and meaningful to the rest of the human race. The best efforts of the whole Church will be required, but here let us focus on what the Church in America might do—presuming that this fall the groundwork were laid for another Council, or at least another session of this Council, in 1975.

On their return to the U.S., our bishops should conduct a talent search. It is an activity that has become common in the Washington of Kennedy and Johnson. As the White House seeks new talent to fill high offices and to man new programs such as Peace Corps and poverty, a high premium is placed not only on brilliance and competence but also on dedication and a sense of commitment. Once the search is begun, the bishops will be surprised how many talented, dedicated and committed people will join with them. They have three talent pools to tap.

First, a bishop might be advised to take a long, hard look at his own priests. It will be a rare diocese that does not include a few bright and competent priests living in semi-exile because of views they expressed or attitudes they held that seemed to their ecclesiastical superiors too progressive. There will be other priests simply mal-assigned, holding positions that do not demand their best efforts. Some of them had promising academic careers, and some have brilliant minds that could be trained to do the kind of theologizing that most needs to be done.

The next place a bishop should look for the talent he needs to bring himself and the Church fully into the twentieth century is among the laymen of his diocese. More likely than not the laymen that can give the bishop and his theologians the understanding they need of the world's problems will be unknown to the bishop. It is not a criticism of the laymen who are active in the Serra Clubs and the Councils of Catholic Men and Women to say that many of the best educated and most

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talented of the Catholics will not be found there.

In an essay that appeared in the COMMONWEAL pre-Council series I called attention to a "new anti-clericalism" in the American Church and the emergence of the "deinstitutionalized Catholic" among educated laymen. This malaise, this new anti-clericalism, this retreat from involvement in the institutional Church or in Catholic organzations had its source in "the frustration, the disenchantment, the disillusionment of many lay Catholics who have somewhere caught a glimpse of what the Church should be and of what they should be in the Church, and who are now painfully aware of the gap between the ideal and the reality."

This view needs revision. The impact of Pope John and the first three sessions of the Council, coupled with a more mature understanding of the layman's role in the Church and the world have combined to make many "deinstitutionalized Catholics" feel once more at home in the Church. They are not rushing to join Church-affiliated organizations; but neither do they feel alienated if they do not do so.

In the recent series of articles, carried by many Catholic newspapers, James M. Johnson tracing new theological trends in the Church joined with those who credit Teilhard de Chardin with facilitating a movement in theology horrendously termed "desacralization." Johnson quoted Father Charles Davis' description of desacralization as a recognition by the Church of the competence of other disciplines, a de-emphasis of religiosity, a new understanding of the world.

Return of the "Deinstitutionalized"

One need not be optimistic about the extent of "desacralization" in the Church to note that even the early signs of it have given hope and comfort to educated laymen who had earlier been made to feel like displaced proletarians. But the main point here is that many of these same laymen described only three years ago as "deinstitutionalized" are now ready and willing to respond if the bishops and theologians but ask for their advice and do it in a way that clearly recognizes the "competence of their disciplines."

The third pool of talent is the most obvious but the one least used by the Church. Like the second, a discussion of it is directly related to the desacralization trend in the Church. It is simply all the talent, all the brainpower, all the good will that exists outside the Church. The theologians who are to address themselves to the neglected areas of public morality must first establish the questions of fact. It is in this phase especially that they should seek the advice of the best experts, whatever their faith. One should be able to assume, of course, that our moralists concerned, for example, with warfare will study carefully the works of Paul Ramsey and John Bennett, to name only two Protestant theologians who have thought deeply about this particular moral problem.

Press reports on the Pope's special commission on birth control have listed various lay professionals, physicians, gynecologists, psychiatrists and others, as associated with the study. However, in none of the press reports have I seen any of the lay experts identified as non-Catholics. One can applaud the use of non-clerical professionals by a Vatican commission, but it should be added that such a commission needs as a consultant the best demographer, not simply the best demographer who happens to be a Catholic.

The use of consultants by governments, corporations and organizations is common the world over. Church—and even diocesan level—commissions that would deal with highly complex questions, such as population and birth control, also need consultants. They should be drawn from the best available talent, whatever the experts' religious affiliation or lack of it. The talent should be tapped professionally and the experts should be paid professional fees. If a pope required a difficult operation, his bishops would want the most competent surgeon, whatever his faith, whatever his fee. Bishops wanting to establish the facts of modern warfare on which they can make a valid moral judgment should be equally discriminating.

Our American bishops can find and solicit the talent available to them. And they can encourage and direct theologians to work on the neglected areas of public morality. However, to accomplish very much over the next decade, the talent needs to be mobilized, to be focused.

In The Catholic University of America the bishops have an institution that could be utilized to provide the institutional focus for the studies that need to be undertaken. Catholic University is suggested because the bishops do control it and because there remains on its faculty a nucleus of talented, dedicated men who could —if encouraged—cooperate with their colleagues of other universities to do some of the necessary scholarly work. They in turn would need leadership with vision and imagination and an uncommon dedication to truth. It would have to be clearly established at Catholic University that there is an essential difference between the *studium* and the *sacerdotium* and a clearer understanding that neither the Church nor truth is well served if they are confused. It was said of Origen's school in Alexandria that there was nothing that could not be

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discussed or talked about there. When this can be said of Catholic University, no study, no speaker, no discussion will ever again be termed "too controversial." With leadership that would be respected throughout the whole academic community, Catholic University could launch the kind of inter-university, inter-disciplinary studies that would be needed if our Fathers are going to be prepared in 1975 to address themselves to the problems of the world.

This article began with the suggestion that our American bishops work hard at this session to build support for another Council to open in 1975. And by "work" is meant all that it implies in American organizations. It means speak, agitate, caucus, lobby, cajole, pressure, plan, organize—in short, to use all the means at the disposal of good men accustomed to the manners and methods of a free society. The second largest national hierarchy in the world can be a powerful force for good in the Church and in the world if its members are not hampered by timidity. In brief, our bishops should be urged to obtain a 10-year moratorium and come home and mobilize the brains, the wit, and the good will that is at their disposal to bring the Church fully into the twentieth century by 1975.

The bishops must lead

THE TIME IS NOW

JUSTUS GEORGE LAWLER

In a recent essay in COMMONWEAL, "The Problem of Priests in the World," the present writer briefly sketched some conclusions that could be drawn out of the defections from the Church of Dr. Doellinger and Abbé de Lamennais. The basic lesson of this historical parable was that time redeems many errors, that if, in this instance for example, the doctrine of collegiality and the principle of freedom of conscience endorsed by Vatican II had been enunciated in the nineteenth century, the fall of de Lamennais and of Doellinger would probably never have taken place.

It *is* true, time redeems many errors. Nevertheless, if the error destroys time, if, to be specific, the error concerns a miscalculation of the gravity of the present danger of thermonuclear destruction, then there shall be no redeeming it. It is in the context of this single overwhelming reality—that in a world threatened by annihilation, the assembled bishops of the Catholic Church have thus far not devoted more than one hour to the discussion of peace—it is in this context that one must understand the legitimate reservations many sincere Chrisians have about the achievements of the second Vatican Council.

The pope who convened this Council was the pope of world peace and of international justice: these were the overriding concerns of his short reign. And it was to be hoped that the Council Fathers whose work he inspired would occupy themselves with these concerns—which happen also to be the dominant concerns of all humanity. Unfortunately, such hopes do not seem on their way to being fulfilled. Thus far, and making all allowance for some significant peripheral benefits, the present Council has merely corrected the imbalances of Vatican I, almost as though only ninety years and not an entire age separated today's world from that of Pio Nono. Thus far we have observed a Council of a very churchly Church, of a Church in which it seems to be deemed a triumph to have embraced the age of reason, of a Church which is in danger of complacently priding itself on the endorsement of views which have been truisms among secular humanists for a century and a half.

Obviously one must always bear in mind that institutions can only move institutionally, and that the Church exists in time and is a traditionary body. And, of course, one must be grateful for the steps forward which under the guidance of the Council the Church has taken. But these steps are only falteringly moving it onto the paths of the twentieth century. Nor is it at all yet certain that those Council Fathers—Archbishop Roberts, Patriarch Maximos, Cardinals Léger and Suenens—who have been witnessing to the truths

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that Pope John prophetically discerned, are going to be heard.

That the Council should have thus far responded to the challenge of John XXIII by devoting its time and its deliberations almost entirely to ecclesiastical problems or to problems which are fundamentally sectarian or Western European in their genesis—that the Council in this way should have exhausted it energies and dissipated the Johannine impetus is not cause for gratification among all Christians. As Canon Drinkwater observed recently: "How tragic it must have been for Pope John, with his heart and mind full of *Pacem in Terris,* and his immortal longings for unity, to have to watch his Council wasting week after precious week, month after precious month, over such trivialities, repeat trivialities, as concelebration, or Communion in both kinds, or the amount of vernacular to be allowed, or married deacons, or new definitions about Our Lady." (*Catholic Herald,* July 16, 1965.)

One must, therefore, object to published statements, emanating from no matter what sources, that this next session is to be the last: it should be up to the bishops alone to determine when they have finished *their* business. "Four" is not a sacred number, and if Trent could carry on its deliberations over a period of decades, there is no reason why, if necessary, Vatican II could not also. If a single chapter of *De Ecclesia,* after days of debate, could have had more than five thousand amendments offered, which had to be weighed, discussed, accepted or eliminated, it is not too much to ask that the twenty-fifth article of Schema 13 on peace among nations should receive this same kind of massive and methodical scrutiny. Only if there is lengthy and detailed discussion of the morality of nuclear weapons, only if the Council Fathers, particularly those from the dominant nuclear power, the United States, avail themselves of the wealth of consultative capital from both extremes of the politico-moral spectrum, will the Council avoid the danger of appearing before the world, and of being in fact, a gathering of withered elders retired from reality and entertaining themselves with endless arguments on the restoration of the good old days.

Parlor Games

Whatever excitement, whatever drama journalists may invest in many of the debates of past sessions, they must frequently appear to a world at the mouth of the nuclear volcano only as so much ecclesiasticized skittles and quoits. Collegiality, it should be remembered, means nothing if it is only the replacement of autocracy by gerontocracy. Nor will any amount of gilded pageantry erase the image of institutional narcissism from a body of legislators who in the framework of a treatment of "The Church and the World" can neither hear nor attend to the plaints of the world. Such is the irony of the present situation that, unless remedied by his fourth session, it will not be the Church that shall save the world, but the world that shall redeem the Church—a redemption already adumbrated in the fact that more and more it is the men of the Church who seem mistrustful of spirit, while the professed materialist displays in his actions the deepest commitment to spiritual values.

Since other symposium contributors will probably discuss more fully the question of birth control, all I would want to say in reference to that is that the reservation of this matter to the Pope is very nearly an affront to the assembled bishops. One wonders what is so unique, so privileged about this issue that it cannot be fully aired in St. Peter's and that the proposed text on the family must skirt it entirely. That even the broaching by the bishops of the subject of the limitation of births can be immediately frustrated by proclaiming that a papal commission is sitting on the question puts into doubt the whole principle of a conciliar Church. Moreover, the manner of appointing the commission, the masonic secrecy attached to its deliberations, the subsequent inevitable conspiratorial leaks to the press, the attempted concealment of the names of the members of the commission—none of this is calculated to engender trust in its proceedings nor ready acceptance of its conclusions. This entire program of insulation belies the fact that "public opinion in the Church" is simply another name for *consensus fidelium.*

But the central purpose of the Fathers at the next session, as of all mankind in the years to come, must be to seriously confront the nuclear question. I have addressed myself elsewhere to the substance of the original draft of article 25, and so would confine the present remarks to some observations on the shape the new statement is rumored to be taking. It is reliably reported that the text to be proposed for adoption at the fourth session, after a passage lamenting the absence of any effective international tribunal to adjudicate disputes, fails to distinguish between a massive deterrent and one which is minimally adequate —whatever that adequacy would be. ". . . in the present state of international relations, and while awaiting the necessary institutions of arbitration to be born, provisionally the construction of deterrent weapons *(armes à fin de discussion)* is not considered abso-

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lutely illegitimate": so Robert Rouquette, S.J., in *Etudes* (June, 1965). This is a step towards realism and away from the *en bloc* condemnation of nuclear weapons proposed in the first draft; but unfortunately it is a step too far, a step in the direction of what C. Wright Mills christened "crackpot realism."

A nuclear deterrent cannot be sanctioned *simpliciter* by the Council Fathers, or, for that matter, by any Christian; it can only be approved to the degree that the deterring weapons do not go beyond the demands of adequacy. And it is the contention here that the overkill capacity maintained by both major nuclear powers is already far beyond these "demands of adequacy," and is therefore to be condemned as immoral. Given the conclusion, which relies on no subjective notions about the possible or probable abuse of any nuclear weapon, which assumes no intrinsic immorality to reside in nuclear weapons as such, which is in fact logically demonstrable: given this conclusion, the Council would be within its rights as a religious tribunal to call for the dismantling of patently superfluous nuclear weapons—leaving, of course, the precise determination of adequacy and superfluity, the matter of "what" and "how much" to the judgment of responsible political and military leaders.

Whether or not these leaders will in fact respond to such a conciliar declaration depends in large part on the creation of effective instruments of verification. But such instruments might well be forthcoming if the Council's declaration were so unambiguously worded as to generate a widespread popular sentiment that will compel governments to attempt to reduce the quantity of their nuclear weapons. And even if there is no immediate military consequence of such a conciliar statement, the bishops will have fulfilled their obligation as witnesses, and they will have made clear to the world their intent to sit in moral judgment upon the nations.

The new draft does apparently allow for individual conscientious abstention from military service; it is not clear whether this allowance is envisioned as a grudging concession to the widespread ethical confusion with regard to modern warfare, or whether it is proclaimed simply as an innate right of the free spiritual person in a mature society. Unfortunately it now seems that the new decree may perpetuate the ahistorical fiction that the presumption of error attaches more fully to individuals than to governments. A heavy injection of the declaration on religious liberty would be invaluable here, as would be also the invocation of the accepted—for good and bad reasons—principle of moralists, that individual human nature is more readily understandable than is social human nature.

The core of the entire text on war and peace should be the re-statement in Gospel terms of the freedom of the sons of God, of the unsubmersibility of private judgment in that of the collective. All of this would be simply an application to the secular level of the entire concept of collegiality: the Church is a *collegium*, and so too is the whole of mankind. Neither Church nor civil society can be any longer conceived in terms of a rigidly stratified feudal order; nor can the private citizen be expected to place his moral being in the hands of political leaders, however scrupulously devoted to freedom they may appear to be.

International Dialogue

Lastly, article 25 should apply to the plane of international relations the admirable words on dialogue with which Schema 13 concludes. Catholicism is by definition a universal religion and therefore if rightly understood should be able to stand above all narrow nationalisms or transnational sectionalisms. Catholicism is, as Pope John told the world, pre-eminently the religion which recognizes the dignity of every man and the common personal bond that unites every member of the human race. As Cardinal Léger said recently: "We cannot solve our problems by throwing bombs at people. When we get to this stage we are not thinking of others as persons, but as abstractions—they are communists or fascists, socialists or capitalists . . . beings to be mistrusted, hated, and if possible destroyed. We have forgotten that they are our fellow human beings with the same anxieties, the same hesitations, problems, and perplexities before the mystery of our existence."

The bishops in council ought then to foster that dialogue between Marxist and Christian which *Pacem in Terris* called for. They should foster this, first, because as pastors of the universal Church, they above all can see the common humanity under the ideological labels, and, second, because the dribbling away of those principles of the Gospel which are the bishops' responsibility has too often aggravated the East-West struggle. They should foster this dialogue because they can and they must. Finally, this exercise of leadership is imperative because it is Catholicism, the religion of incarnation, which alone can redeem Marxism by relating its narrow monolithic and unitary goals to the world of spirit.

The bishops in council must take the lead in this because of their primary obligation of bearing witness to truth; but they may be sure that if they are remiss

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they will be forced by history to stand more and more in the background of world events and to observe helplessly the gradual atrophy of their authority and the growth of indifference to their views. The American bishops, particularly, must follow in the footsteps of Cardinal Gibbons and Archbishop Ireland who spoke without equivocation on the great issues of social morality which beset the nation at the turn of the century, and in the footsteps of those heroic prelates, like John Lancaster Spalding, who vigorously supported the Anti-imperialist League at the time of the Spanish-American War. They must do it for the sake of the Church and of the State; they must do it because they recognize the truth in Péguy's dictum that everything begins in mystique and ends in politics and the truth of Cardinal Newman's saying that if you make men think in politics you will make them think in religion.

Finally, a practical notation: it has been suggested that because of the complexity of the problems relating to modern warfare, the Council should not attempt to encompass them in a formal decree but should instead employ the more ample instrument of a conciliar encyclical. Whatever merit the proposal may have, it is difficult to see how its ultimate effect could be other than to minimize the ecclesial character of the Council's judgment on war and peace. Moreover, the declaration of the bishops, if worded in the language of the scriptures, need neither be excessively elaborate nor involved in the scholastic niceties of American crypto-Strangelove nuclear theorists.

If the Council, no matter how much good will it otherwise displays, fails to be truly catholic in its deliberations, fails to implement the social doctrine of Pope John, this would be a greater tragedy than the division of Christianity in the sixteenth century. That was, after all, only a Western-European phenomenon: for the Council Fathers to fail to make a forthright statement on nuclear warfare and international justice could be a tragedy of cosmic dimension. However significant the debates on tradition, on mariology and ecclesiology may be, very possibly they will have little more impact on the man of the twenty-fifth century than the debates over grace four hundred years ago have had on us of the present age.

Unlike the situation that prevailed at the time of de Lamennais and Doellinger, there may be no second chance, no future moment in which to correct the blunders of the past. And this, simply because there may be no future at all.

The value of creative confusion

PREPARING FOR DIVERSITY

DANIEL CALLAHAN

Though painful perhaps to admit, the Council so far has been a striking success only in those areas where the ground was well prepared prior to the reign of Pope John. The unexpected appearance of a progressive majority was a delightful surprise, but this should be tempered by a realization that they fashioned nothing new, nor took any creative theological steps of their own. What they did was to give their blessing to certain theological ideas and trends which had been around for years. This is most obvious in the case of the *Constitution on the Sacred Liturgy,* which had behind it decades of research, agitation and experimentation. It can be seen also in the first two chapters of the *Constitution on the Church,* where the description of the Church as a people, a community, only brought to the public realm biblical images which had long been common coin in the more venturesome theological journals. By contrast, the nervous and sometimes self-contradictory language of the third chapter, on collegiality, is a fair reflection of the dearth of pre-conciliar writing and speculation on the episcopacy.

This pattern of success and failure points to a sobering conclusion. The fourth session of the Council will probably speak with a clear, unequivocal voice only on those matters where a vital and coherent theological viewpoint was already firmly established prior to the Council. If this generalization is correct, then one can

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make a number of predictions. The statement on religious liberty will be a strong one because, despite much travail, thinkers like Murray, Maritain, Léonard, et al, were able during the Fifties to devise a coherent rationale for an advance beyond Pius IX, Leo XIII and Pius XII. Add to this the pluralistic self-interest of most of the Western bishops and there is even less room to doubt a successful outcome. By the same token, unfortunately, the prospect for a forthright statement on the Jews is in serious danger. Here it is a matter of scanty theological preparation—compounded by the reluctance of some middle-eastern bishops to jeopardize *their* pluralistic self-interest. Most of the strong writing on Christian anti-Semitism has come since the beginning of the Council. Those who wrote before were bold, but they were also isolated.

The prospects for anything of significance on seminary education, nuclear weapons, the nature of the priesthood, responsible parenthood and the Church and the world are equally dim. The great flood of writing on these subjects of the past three years has been edifying and encouraging; practically speaking, it is probably too late for much to come of it during Vatican II. On the borderline are such issues as the lay apostolate and the source of revelation. Of the two, the latter has a far better chance than the former, if only because the ecumenical drive is still going strong and that issue has important ecumenical implications. The schema on the lay apostolate, not so blessed, could easily founder because of an episcopal backlash in the face of lay criticisms.

Finally, Pope Paul's reactionary encyclical, *Mysterium Fidei,* suggests the likelihood of retrenchment rather than the required advances; it is a grim omen.

On the whole, then, it would be unrealistic to expect very much from the fourth session. Some have said that the Council would be a success if it could solve nineteenth-century problems; that it may well do, but that promises nothing heady for the cluster of twentieth-century conundrums scheduled for debate during the fourth session. What the Council *should* do, as its last grand act, is to plunge into these puzzles, fashioning vigorous and visionary statements. The theological ingredients, though scattered, are available to do just that. But because they are scattered, it will probably not happen.

A more realistic hope would be that the Council avert a last-minute disaster, leave the door open for future developments and permanently weaken the hold of the Curial party. None of these achievements —if one cares to call them that—would be the stuff of revolution, but they might be enough for now. At the moment, I am inclined to lay the emphasis on the avoidance of disaster. The makings of a crisis are surely present, needing only a series of igniting events to touch off an explosion.

The least serious crisis would be a revolt by conservative elements in the Church. The makings of such an upheaval can be seen in the Traditionalist Movement in this country, which bemoans a "protestantizing" of the Church; and in the revolt of groups within the French church on much the same grounds (though with the additional element of right-wing political worries). This revolt is not likely to come to much, if only because the early reformation fervor of the Council has abated and further shocks to the reactionary mind are likely to be few. Moreover, there have been enough recent papal and episcopal admonishments directed to critics and reformers to reassure the old guard that they retain a sympathetic ear in high places. They can probably live with the changes to date.

A more serious possibility of revolt lies at the other end of the spectrum, among those who have staked their very existence as Catholics on the possibility of an open Church. I am not thinking here of those who simply wanted to see the Church take a more progressive direction, who wanted this issue or that clarified. Instead, I am referring to those for whom Catholicism was rarely a source of daily joy and life, but rather a necessary cross to be borne because there were no other genuine options available; or because even in their darkest moment they could see a great, but yet unrealized potential in a reformed Church.

For this group, many of whom only realized where they stood because of Pope John and the opening impulse of the Council, a decisive moment approaches. They have for some time now suppressed their cynicism, their misgivings and their worries. They have tried to look at the bright side of recent Catholic life. They have sustained themselves by drinking deeply of the rare wine of open speech and the new freedom. But all the while they have been pinching themselves to see if they have contact with the reality of the Church. Every time Pope Paul makes one of his sudden lunges to the right their heart sinks. Maybe it has all been an illusion, they are apt to think. Meanwhile, amidst all of these swings of the pendulum, they have been busy looking to see if—should worst come to worst—there are some new options now available.

And there are. There is the option of total dedication to civil rights, world peace, the building of the secular city. None of these causes are the same as membership in the Church, but they are so *unmistak-*

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ably valuable that one could easily be satisfied by them. They do not solve the problem of life, death and eternity, but many a modern man believes that it is possible to live without solving them.

There is also the option of eclectic Christianity. This need not involve, as was once the style, the dramatic establishment of a new church with better and purer goals. One can stay in the Church, though at the fringe, take what it has of personal value to give, reject that which is inimical to freedom, fashion provisional theologies, and seek to create a privately coherent religious life. Up to a point something of the kind is already widely accepted in the Church, but only up to a point. It is one thing to ground one's piety and thought solidly in the Catholic tradition, invigorating and enriching it with insights drawn from a Buber, a Tillich, a Wittgenstein, a Martin Luther King, and a Bultmann. It is quite another to treat the Catholic tradition (a slippery word, it must be said) as only one source among many for the formation of a personal theological perspective. The line of demarcation is subtle, but, for all that, real. The question which the success or failure of the Council poses for those at the extreme progressive wing is whether the former possibility will remain alive—or whether they will be driven, by disappointment, to embrace the latter. A revolt of that kind would not be dramatic, but it could in its own way be as devastating as a formal schism. It is a very real possibility.

Yet this is to emphasize only the most extreme possibilities. More certain is that the day of passive acceptance of unpopular authoritative decisions is over. Both on the right and the left there will be far less silent suffering and unexpressed grievances than was the case in the past. There is a paradox here, though. If the Council provides any clue, doctrinal and pastoral change will spring only from much research, long discussions and slow deliberations. Does this, then, mean that great outcries, speeches, harangues, pamphlets and fervent books will not really mean very much, and that only quiet, patient scholarship will have any impact? A case could be made that even during the Council the public shouting and propaganda made less difference than has generally been assumed. Even so, it surely made some difference, most notably by helping to shape broad pressure groups. Even in those numerous cases where the agitation came too late, it still managed to accelerate the scholarly work, thus laying the foundation for future change.

In brief, public protest and debate and discussion have shown themselves to be powerful though not necessarily decisive levers. As one group after another has discovered, its power is increased if intra-Church arguments find their way into the public press (or are deliberately fed to the press). It is hard to imagine any group with a serious viewpoint passionately held allowing itself to be "silenced" in the future. The formation of one *ad hoc* group after another, protest movements and anti-protest movements, are likely to be a persistent feature of Catholic life.

This development should be welcomed. It will make for considerable confusion, naturally, just the way civil rights and anti-civil rights demonstrations do. But for those with grievances or those pressing for change—backwards or forward—an alternative to apostasy or total alienation will be available. Hence it is possible to imagine that the post-conciliar Church will be a far more divided and faction-torn Church than has been the case since the Reformation. Yet at the same time there would rarely be the kind of total insurrection and schism which have normally accompanied deep divisions. People will just choose sides, fight an open battle, refuse to lick their wounds in private, refuse to be forced into final showdowns with authority, and remain faithful, if embattled and battling, members of the Church. I will be satisfied with the fourth session if it sets the stage for this kind of post-conciliar diversity. The response of the bishops to *Mysterium Fidei* will provide an initial clue.

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A Protestant viewpoint

ECUMENICAL QUALMS

ROBERT McAFEE BROWN

As the ecumenical situation continues to develop in a variety of ways, it is clear that we confront problems as well as results, and that only a resolute facing of the problems will lead to results that can be expected to endure. It is my purpose in the present column to isolate two such problems for comment, one of which grows out of Protestant assessments of Roman Catholic ecumenism, while the other reflects an increasingly pressing intramural Protestant problem.

Let the first of these be put bluntly, and without ecumenical *politesse,* simply to save time: there is a lurking fear in some Protestant quarters that the recently-developed Roman Catholic ecumenical concern is a kind of trick, a "soft-sell" technique designed simply to get Protestants to "return" to the Catholic fold with less pain. A poster for the Christian Unity Octave a few years ago symbolized the stance: it showed people from the four corners of the earth flocking into St. Peter's. The question, indeed, must be soberly faced: *can* Catholicism ever really mean by ecumenism anything other than conversion to the Catholic church? When all the new cordiality has been expended, when all the newer and friendlier words have been uttered ("separated brethren" instead of "schismatics and heretics"), when all the joint prayers (with ecclesiastical permission) have been offered—is not the Catholic ecumenical gesture still the beckoning invitation, "Come home?"

The question once asked, the answer is self-evident: where is home? Home is Rome. Can it honestly be otherwise, as long as the Roman Catholic believes that his is the only true church of Jesus Christ? Would not the Catholic be denying something very precious and vital to his own heritage if he were even to hint at anything like a parity between churches? Does not the Catholic face the rest of Christendom with, in Mark Twain's words, "the calm confidence of a Christian with four aces?"

So goes the query. It is an honest, if disturbing, query, and we have reached the stage in ecumenical relationships where it can be honestly and disturbingly asked. For some Catholics, of course, the asking of the question poses no problem whatsoever. It simply describes what is in fact the situation, and the ecumenical cause is ill-served by attempting to disguise the truth. Cardinal Heenan, for example, in certain of his ecumenial utterances, makes the point without apology and without rancor. And he suggests that Catholics be free of dissimulation at this point of ecclesiology.

But to the Protestant, this kind of attitude on the part of a Catholic often makes ecumenism appear as no more than a *cul-de-sac.* He was not attracted in the ecumenical dark ages (i.e. before 1959) by the invitation to repent and return, since it seemed to him a demand that he disavow his ecclesiastical past as no more than a long detour away from the arena of the Holy Spirit's activity. He was willing, even then, to repent, but he yearned to repent in company with all Christians, and he did not, at that time, find the posture of *ecclesiastical* repentance one that his Catholic brother seemed ready to adopt. He did not like the idea that all the fault for division was to be assigned to one side, and all the virtue to the other.

Now it must be said, and said loudly, that a good deal of wind has been taken out of such Protestant sails by the Council's decree *On Ecumenism.* Therein it is acknowledged that all of us must repent, the Catholic Church included, and that we must ask forgiveness not only of God but of one another. Therein it is also acknowledged that fault does lie on both sides, and therein, once again, the imagery of "return" is distinctly disavowed. But even so (as I discover in talking to Protestant groups) there is still a Protestant query about whether the fundamental mood has changed and, indeed, whether it ever can change.

My own response to this ongoing Protestant query is a rather complex one. (After all, what theologian ever had a simple response to any question?) I believe that not only has the imagery of "return" been abandoned, but that the mindset that produced it is not the regnant mindset in many parts of Catholicism today, however much it may linger in certain other parts.

ROBERT MC AFEE BROWN, *professor of religion at Stanford, addressed the Catholic Theological Society of America on June 23. This column is adapted from his address.*

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This does not mean for a moment, of course, that Catholics have abandoned their belief that theirs is the one true church. But they have acknowledged, in *De Oecumenismo* and elsewhere, that the one true church is *reformable*, and indeed that it stands in need of constant reformation. One good symbol of this is the fact that the recently-convened Catholic-Presbyterian consultation has taken as its ongoing topic for exploration the theme "reform and renewal as an ongoing process in the life of the church."

For those Catholics who acknowledge the need for constant reformation, the ecumenical posture is no longer that of a static church, irreformable, waiting passively for the penitent Protestants to crawl to it for shelter. The new imagery is rather that of each group moving out toward the other, moving as far as each can without sacrificing its integrity, but nevertheless moving out at a certain risk—the risk of realizing that an encounter is going to take place, and that in an encounter into which two partners genuinely enter, neither partner emerges from the encounter precisely as he was beforehand.

This means that in the course of the ecumenical encounter, the Catholic Church will be changed as well as the Protestant churches—and if the juxtaposition of the words "church" and "change" is still too harsh for certain Catholic ears, I am quite willing to abide by contemporary Catholic ecumenical lexicography, and refer to "development" instead of "change." In the ecumenical encounter, then, the Catholic Church will develop toward newer understandings, deeper appropriations, of those truths she already holds. Thus the Catholic, as he looks to what his church will be fifty years from now, need not believe he will find there an exact replica of his church today. It will have engaged in inner reform and it will even have gained certain things from the best of Protestantism, just as Protestantism in its turn will have gained from the best of Catholicism.

To the degree that this approach can be entertained by the Catholic, I think there is a real ecumenical future. If it cannot be entertained, if the final word uttered by the Catholic must always be "surrender," then ecumenism may make life more tolerable for us all, and relations may for a time be smoother, but they will not be paving the way toward full unity—save as the word "surrender" is a word we *both* utter, meaning by it not, "Surrender to my notion of the church," but rather, "Let both of us surrender our pride, whether individual or ecclesiastical, to Jesus Christ, and allow him to do with our penitence and contrition whatever he will, for the upbuilding of his church."

In addition to this kind of problem, resulting from Protestant queries about Catholic ecumenism, there is an intramural Protestant problem emerging on the ecumenical scene, and it can be stated in the following fashion: as certain Protestant groups move outward to enter into cordial dialogue with the Roman Catholic Church, do they not thereby jeopardize their relationship to other Protestant groups? To put it concretely, as Presbyterians engage in ecumenical dialogue with Catholics, do they not thereby render dialogue with Southern Baptists (or other left-wing groups in Protestantism) more difficult? And the potential divisiveness can be effected toward the theological right as well as the ecclesiastical left. For historically, those Protestant groups that have been theologically most conservative, have tended to be those that are most "anti-Roman," that see the anti-Christ lurking behind every pillar in St. Peter's, let alone in Peter's chair. From the posture of such groups, cordiality to Rome tends to be equated with a sell-out of the gospel.

But the problem does not exist at the extremes of the Protestant spectrum. It is increasingly evident in Britain, for example, that the Church of England really focuses its sights on Rome rather than on Geneva —a rather delicate and precise optical problem when one is taking his sights from Canterbury—and that it will not engage in ecumenical activity with Methodists, say, if such activity might jeopardize future ecumenical activity with cardinals.

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LARRY RUBIN

LOOKOUT POINT

For ten cents in the slot, a telescopic
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Technicolor shapes that grace our greying planet
Leap to vision like the birth of sight:
Flamingos feathered pink against the fronds
Of royal palms, canyons ripe as pyramids
Piled in the sun, a bay so blue
The stereopticon itself is stained.
But behind the lens a meter ticks like some
Metallic heart; the viewer knows his time
Of joy is brief—gorging his eyes, he climbs
The heightened sky of saints who rise in glory;
He grips the curving banister of rainbows
And seems to slide into the melting gold
That waits for children who have pawed the sun.
And then the meter whirs, a switch is clicked—
And opaque slots fall back across his eyes.

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So some Protestants find themselves alienated from their fellow Protestants because the latter, they feel, are engaging in ecumenical dialogue in terms that are oriented almost exclusively toward Roman Catholic problems. It is hard for a church that does not have bishops to see the ecumenical significance of a new way of relating the authority of the bishop of Rome to the other bishops. It is hard for churches with a rather exclusive Christocentrism to understand why Mary should be such a central topic of ecumenical conversation. It is hard for those groups who believe in the free activity of the Holy Spirit to see why the hierarchy should be understood as the primary and normal vehicle of the Spirit's activity. In other words, as ecumenically-minded Protestants come closer to a kind of theological understanding with Roman Catholics, they may end up further away from certain of their fellow Protestants than they were at the beginning, with the net result that the ecumenical dialogue may not thereby have succeeded in healing any of the breaches in Christendom; it may only have succeeded in changing the location of the breaches.

What is one to say to this inner Protestant dilemma? That there are going to be some ecumenical angularities for awhile seems patent, and there may be a generation or so of Christians for whom a certain degree of awkwardness may have to be one of the hallmarks of their concern. Ecumenical relations are not immediately going to sort themselves out in tidy fashion. We may even have to be like the proverbial horseman who mounted his saddle and rode off in all directions, engaging for a time in activities that do not seem neatly to dovetail into one another.

We cannot be exclusively concerned only with our own denominational family, or only with Protestants in the "main stream" (which is always defined as where *I* happen to be), or only with Orthodox, or only with Roman Catholics. We are in a period during which the map of Christendom is going to be redrawn, and none of the present borders are inviolable. This may result in a few rather insecure decades, during which a new understanding within one portion of Christendom may seem to create fresh misunderstandings elsewhere. But this is the inevitable price of growth and change. It will be hard for Protestants, for example, to entertain the notion that they slighted the place of Mary in the economy of salvation; but it will be just as hard for Catholics to realize that they have now embarked on a necessary attempt to restore Mary to a right relationship with her Son in the economy of salvation.

This threat of intramural Protestant divisiveness is the only question mark to be raised over the bi-lateral conversations now underway between Catholics and Lutherans, Catholics and Episcopalians, and Catholics and Presbyterians, with more such conversations soon to be initiated. It would be unfortunate if such conversations polarized present Protestant divisions, rather than tending to make them increasingly anachronistic. Fortunately, all involved in the conversations now launched are aware of the danger and are determined that they shall serve the ecumenical cause rather than hinder it. But in the meantime we must expect some continuing static from those who fear only divisive results.

The principle to guide us during this period when ecumenical activity may seem disruptive of other relationships we have enjoyed in the past, is surely this: everything that draws together formerly divided groups of Christians into new relationships with each other is ecumenically important and works finally to the greater glory of God. And the other side of the coin is this: every attempt of a given tradition in Christendom to be faithful to its own best insights and to submit them to fresh scrutiny in the light of the gospel, will finally draw us closer together.

FASTER, FASTER

THE SCREEN

"The Great Race" is no doubt the film that "Those Magnificent Men in Their Flying Machines" wanted to be. Both are big, elaborate, expensive, lengthy movies set in the same period, around 1910. And both are concerned with a race to get from one city to another. "Magnificent Men" has some fascinating vintage airplanes, and a lot of cliches and cardboard characters whose behavior and exploits are predictable. "Great Race" has some interesting old automobiles and a lot of corn and cardboard characters that are spoofing corn and cardboard and are hilariously funny in the process.

Blake Edwards, who directed "The Great Race" and also had a hand with Arthur Ross in its writing, is so full of surprises throughout his picture that even his paper doll characters seem to come to life. Much of the credit for this neat trick is due to the clever writing, Edwards' direction, and the lead actors, who turn in top-notch performances. As the wicked Professor Fate, the dirtiest villain who ever pursued a hero, Jack Lem-

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mon is superb in his meanness, his sneer, his cruel laugh, and diabolic machinations. Equally effective as the fearless, handsome hero, the Great Leslie, is Tony Curtis with glint in his eye, sparkling teeth, and manly figure worthy of all three of the Rover Boys—the very epitome of a twentieth-century Galahad. And for Tony to fall in love with, and Jack to be dastardly to, there's Natalie Wood as the lovely heroine who is no clinging vine, but a modern 1900 woman, a cigar-smoking suffragette and reporter. Assisting dirty Jack with flair is the magnificently bumbling Peter Falk; while Keenan Wynn seconds courageous Tony.

The story is simple enough as it follows the great race from New York to Paris by way of the American West, Alaska, Siberia, a middle European country named Carpania, and the grand finale at the base of the Eiffel Tower.

But it's the tricks along the way, the obstacles, the zany humor, as well as Martin Jurow's fine production with handsome scenery in good color photography that add to the film's pleasure. Dedicated as "The Great Race" is to Mr. Laurel and Mr. Hardy, it copies their kind of jokes from time to time and jumps every now and then to other comedy techniques—old and new. Sennett slapstick, sophisticated humor, and even touches, though not copies, of the kind of absurdity found in "The Knack" are evident in Edwards' racy fun.

The mad touches are best: Tony's teeth that really do sparkle; the campy costumes and the use of color in them with Lemmon always in black, Curtis in immaculate white no matter what dirt or pie-slinging surround him, and Miss Wood in a series of pink creations that she couldn't have possibly taken with her on this long trip.

Perhaps at times, Edwards allows an episode to run too long—particularly the saloon fight; but I wouldn't want one frame cut from the wild satire on "The Prisoner of Zenda" that takes place in Carpania. If any cuts had to be made from this two-and-a-half hour romp, I'd have them made from the pointless scenes concerned with New York episodes about Natalie's newspaper editor and his domineering wife. They add little to the fun or story. But the rest of "The Great Race" is a frisky frolic not to be missed.

Also concerned with a lot of frisky running is "You Must Be Joking," a British film directed by Michael Winner. Its story about a two-day initiative test given to servicemen to find the brightest, fastest-thinking soldier is amusing enough. The contestants are supposed to collect six specified symbols of the British way of life; and most of the film is concerned with the mad scramble that the four Britishers and one American go through to finish the assignment. The chase gets wilder and wilder as it continues, but in spite of its really funny moments becomes too reminiscent of "The Knack" and the Beatles' pictures. Now, while I like this kind of far-out humor, I'm afraid it is going to be dimmed by repetition. The jokes in "You Must Be Joking" are repetitive, not bad, but just more of same.

PHILIP T. HARTUNG

BOOKS

The miracle of a redeemed Harlem childhood

Manchild in the Promised Land

CLAUDE BROWN

Macmillan, $5.95

MARTIN TUCKER

The man who would understand miracles is as dull as the general who drafts answers to an army of rhetorical questions. Yet in literature at least, miracles have to seem natural—that is, as belonging to the nature of things an author is creating.

Claude Brown's miracle is that from a childhood spent amidst crime, poverty, dope, promiscuity, violence and perversion, he managed to wrest himself into a belief that life could be different and better than that. The streets, as he says in his autobiography, were his home, though never his house; his house was a place with which he never made peace till he moved from it, while the streets were what gave him his sense of individuality. Brown begins his book when, at thirteen, he is struck by a bullet when trying to steal bedsheets and linen from a clothesline. He ends it in the present, as a student in his late twenties ready to graduate from a good university. During the course of the book Brown reminisces about his first experiences in "catting" (spending the night away from home); his bebopping jousts with the Buccaneer gang; his numerous visits to Children's Court; and his two years at Wiltwyck School for Boys.

It is at Wiltwyck, a school for "emotionally disturbed and deprived" boys, that Brown feels his first hope for a

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different life.

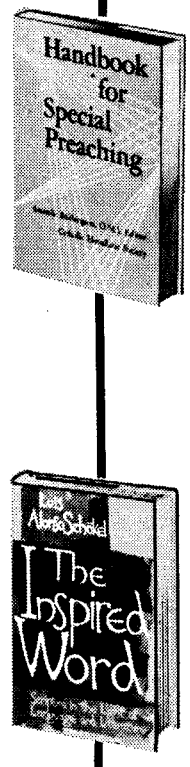
It is Mr. Papanek, the director, who is the first man to reach him who does not lie or steal or get *high* in order to feel satisfied with himself. Brown, of course, takes time to be won over—he spends several more years in the reformatory at Warwick, but his surrender is inevitable.

Brown's response to life, both in the liturgical immediacy and in his lyrical retelling, provides an affirmation of Harlem's problems and its hopes for a change. His search is for a meaningful father. He has a real one, whose activity consists of work five days a week, alcohol and spirituals on Saturday night and Sunday morning, and whipping of his sons on any day; but, like all the other boys in the book, Brown does not have a father he can either talk to or respect. The dominant figure in the Brown family is Claude's mother, who, through her excessive worry over her sons, often drives them out into the street. Mrs. Brown's anguish is even soothed by the arrest of her youngest son for armed robbery, because she can at least know where he will be at night, and know that he may have a chance at rehabilitation.

Brown's experiences thus confirm the report President Johnson issued recently about the dangers of a Negro revolution in the Northern urban centers as a result of the loss of respect for the Negro male within his own family. Brown drives this point home when he discusses "the drug" and in its sweep of Harlem in the 1950's. Before half of Harlem was "strung out" on horse (heroin), coke (cocaine), and pot, physical prowess was the ideal: a young Negro male distinguished himself by the number of fights he won, and the size of his opponents, while his family played the numbers game and dreamt of a big win that would free them from the Harlem blanket of poverty. After "the drug," all individual striving was dissipated, for a junkie was freed from responsibility, even the one of being brave. And the family, which once had been sacrosanct to its own members, was now as likely as any one else to be robbed, beaten, or stabbed by the addict in order to feed his habit. The worst effect of "the drug" in Harlem was its spawning of anarchy and passive irresponsibility.

Yet Brown's miraculous autobiography suffers from a canker: the miracle of his salvation is presented brilliantly, but the causes for it remain vague. Brown himself seems evasive when he discusses the spiritual and psychological changes that separated him from his gang and made possible his new life. It is possible that Brown has obeyed too well the maxim of the professional story-teller: dramatize but do not tell; show but do not explain. Whatever the reason, Brown's book fascinates by its immediate power of honest statement and unadulterated speech, but disappoints as an intellectual expression. The disappointment is certainly minor compared to the success Brown has accomplished in his vignettes of Harlem life, but it is a flaw that stands out among his achievements.

The book has the gaiety of adventure, even though the events it describes are grim. The reader is admitted into a wonderfully recreated world: Claude's wings and flutterings, his jail "cottage," his romance with a Jewish girl who tries to seduce him and with whom he falls in love, his friends' descent into heroin addiction, and his own rebirth. What is missing is the sense of how it came about. The achievement of Claude Brown is spectacular, but the wonder and the drama of the miracle that made



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it possible is dwarfed by the writer's failure to enter profoundly into that other country beside Harlem—the hero's mind and spirit.

Theology and the University

Ed. by JOHN COULSON

Helicon, $4.95

LEONARD SWIDLER

This collection of seventeen essays is very unlike many such collections in its cohesiveness and power to draw the reader to read further. It is the fruit of the latest in a series of Downside symposia, (the best known of which was the one on authority four years ago). Though conducted under Catholic auspices, this symposium was, as the subtitle of the book states, an ecumenical investigation; the participants were Anglicans, Free Churchmen and Roman Catholics. The purpose was "to take advantage of that movement within the Roman Catholic Church confirmed and encouraged by Pope John towards a theology which is ecumenical rather than polemical, in order that we might investigate whether it is now feasible for there to be closer collaboration between Roman Catholics and other Christians within the departments of theology in the modern British universities."

The actual scope of the papers and discussions, which, incidentally, were broadcast Sunday evenings over the B.B.C. (a stimulating alternative, no doubt, to the British equivalent of the Ed Sullivan Show), was much broader than this stated aim. The subjects ranged from why Catholic parochial school graduates do so relatively poorly in the universities (authoritarian, paternalistic Church and school structure was the answer), through a description of America's (unhappy) experience with Catholic universities as well as the teaching of theology on the continent, to discussions on the relationships between theology and literature, poetry and philosophy.

In general the conclusion was that theology has two alternatives: it can "remain" dead and neglected, or it can take on the buffetings of the public forum and live. But if it chooses to live it needs three things: a university setting, lay participation and the ecumenical dialogue.

This volume is full of fascinating descriptions of situations and experiences, and provocative ideas. An example of the former is Daniel Callahan's essay on the Catholic university in America. After reviewing the development of Catholic colleges and universities in this country the author asks, along with John Tracy Ellis, why American Catholic universities have fulfilled their tasks as institutions of higher learning so poorly in comparison to the secular universities. He answers that an essential key to the secular university's success in advancing knowledge and producing leaders is its secularity, which in its historical origin and development the American Catholic university has lacked.

Callahan then asks the further question: is it at all likely that the Catholic university will develop the necessary full freedom, which would include a willingness to review its most basic commitments critically. Because the symposium actually took place more than two years ago, the answer was duly pessimistic. It was noted that the fact that the question was even being asked was a small sign of hope, but. . . . However, some startling things have happened since then in the Catholic Church in general, and the American Catholic university world in particular: the Catholic University affair and the coming of Küng, the critical discussion of the birth control issue by American Catholic scholars and thinkers, the open questioning of the entire Catholic educational system, culminating, in a way, in the recent revolt of the faculty at St. John's University. These and other developments have made the hope a little more substantial.

It is this reviewer's conviction, however, that the Catholic university that will set the pattern in the future America will no longer be Catholic, but rather, catholic. The critical areas of the Church mission in higher education are the teaching of theology and pastoral care. The future Catholic university functioning in a pluralist America in an ecumenical age will no longer be a university where the only theology (too often wretched or mediocre) taught is Roman Catholic, and where (inadequate) pastoral care is provided usually for only the Catholic students; it will be a university where a full and intellectually vital theology program in all the major faiths will be provided by an *ecumenical* faculty, and a correspondingly full and *ecumenical* pastoral care program will be carried out by a greatly increased number of *trained* laymen and clergy from the various religious groups. It will be a real university with its unrestricted search for truth and pastoral care playing their vital parts. Who owns the university will be in a way incidental, as long as it is a genuine university with the faculty playing the major determinative role. It will obviously not be Roman Catholic. But religion will be there —and much more there than it is in most Roman Catholic universities today.

Perhaps the central paper in the book was one in which Father Charles Davis insisted that if theology is to fulfill its function it must be at the creative center of culture, and today that means it must be taught and written in the university on an equal footing—neither sub-standard nor privileged—with the other disciplines. Only thus, and not in the isolation of the ghetto seminary, can it hear clearly the questions of the current age and attempt to formulate answers.

Ramakrishna and His Disciples

CHRISTOPHER ISHERWOOD

Simon & Schuster, $7.50

GEORGE WOODCOCK

Ramakrishna was an Indian nineteenth-century mystic little known in his lifetime outside his native Bengal. The efforts of his disciples of the Ramakrishna Order have made his name

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famous since his death, in India and to a less extent in the West, as one of the teachers who have helped to purify and revive the Hindu religion in the present age. Other and more sweeping claims have been made for him, in particular that he was an avatar of Vishnu, an incarnation of God upon earth.

In his new book, *Ramakrishna and His Disciples,* Christopher Isherwood writes, as an avowed devotee, the story of this extraordinary man. It is a book which inevitably will surprise those who remember the early Isherwood, the author of *Goodbye to Berlin* and co-author of *The Dog Beneath the Skin,* the companion of Auden in the Thirties. Its attitude can best be identified by adapting one of Isherwood's remarks to his own case. Discussing the influence of the British upon India, he says: "One of the main evils of foreign conquest is the tendency of the conquered to imitate their conquerors. This kind of imitation is evil because it is uncritical; it does not choose certain aspects of the alien culture and reject others, but accepts everything slavishly, with a superstitious belief that if you ape your conquerors you will acquire their superior power."

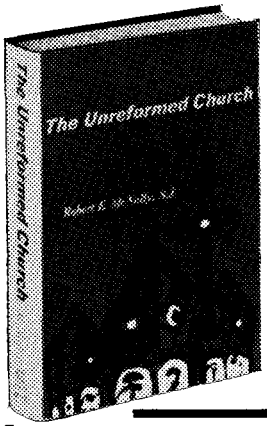
This is true. It is also true that in the case of India a complementary tendency exists among a minority of the former conquerors, who imagine that the conquered have a superior power of their own—a spiritual power—and who accept superstitiously and uncritically whatever the once conquered country has to offer in this field. This is the case with Isherwood in *Ramakrishna and His Disciples.*

Ramakrishna was a man of great goodness and of an eccentric and engaging character. In certain nervous states he experienced a sense of identity with Brahman and he was subject to strange visions and fantasies which resulted in peculiar forms of behavior. At one period his adoration of Rama led him to imitate the simian god Hanuman to the extent of miming for days on end the behavior of a monkey. At another time, to intensify his adoration for Krishna, he attempted to identify himself with Radha, Krishna's consort, dressed as a woman, and imitated feminine actions and gestures so convincingly that he deceived his own friends. Though he was an almost illiterate man, he spoke eloquently and with an epigrammatic grace and wisdom. Finally, Ramakrishna himself seems to have believed, at least intermittently, that he was indeed an avatar of Vishnu, and his disciples have sedulously fostered the idea.

The great flaw in Isherwood's treatment of this very elusive subject is that he accepts uncritically the most extreme views of Ramakrishna as divine incarnation. At no point does he face the fact that there have been thousands of men of every faith who have had parallel visions without being accepted as divine. If Ramakrishna is to be regarded as an incarnation of God, why not William Blake? Why not Swedenborg?

Again, Isherwood neglects the duty of a conscientious apologist when he ignores the pathological aspects of Ramakrishna's behavior. He does not, for example, even mention how closely the descriptions of Ramakrishna's states of "samadhi," as recorded by his closest disciples, correspond to clinical accounts of cataleptic trances. It is possible that people in cataleptic trance may have extraordinary insights, but their abnormal nervous state has to be recognized before one can judge those insights clearly. Again, Isherwood never recognizes how closely the content of Ramakrishna's "visions" corresponds to the kind of religious tales and parables which are part of the great oral tradition of the Sivaite and particularly the Vaishnavite cults of Hinduism. Ramakrishna was a product not merely of an Indian, but of a specially Bengali cultural background, and one has to consider whatever he said or did in this context.

What he said and did were, of course, somewhat different from the subsequent teachings and practice of the Ramakrishna Order that bears his name. Ramakrishna never stirred very far from his relatively comfortable retreat near Calcutta, and he never gave active



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expression to a sense of the need for good works, at least in the sense of relieving human suffering. His disciples, on the other hand, became educators and social workers, and here Isherwood does not explain clearly how that change took place, nor does he bring enough light to bear on the ambiguous personality of Vivekananda, who was principally responsible for this transformation. A discussion of how Vivekananda utilized the myth of Ramakrishna to create a religious movement quite different from anything his master appears to have intended would have been illuminating.

Gandhi described Ramakrishna as "a living embodiment of godliness," and that is obviously true in the sense that he was a man of deep religious feeling. To describe him as the embodiment of God is something quite different, and such a view can only be sustained by deliberately ignoring large areas of evidence, which is precisely what Isherwood has done. As a consequence he has written a one-sided biography, and an unconvincing apologia, which stimulates one's interest in Ramakrishna but never fully satisfies it.

Contemporary American Novelists

ED. BY HARRY T. MOORE

Southern Illinois University, $4.50

The Landscape of Nightmare: Studies in the Contemporary American Novel

JONATHAN BAUMBACH

New York University, $5

BERNARD McCABE

In *Esquire* a couple of years ago Norman Mailer suggested that a reading of William Burroughs' *Naked Lunch* might produce a remission of terminal cancer in certain patients, just as listening to a certain kind of jazz had once, in Chicago, cured his, Norman Mailer's, bad cold. His unusual prescription is reprinted in *Contemporary American Novelists*, a collection of essays by many hands, most of them academic, on the fiction of the last two decades.

The man who wrote *The Presidential Papers* and *Advertisements for Myself* has always been obsessed with the idea of personal power—Edmond L. Volpe's essay in this collection brings the point out well—and Mailer's view of the novelist-as-surgeon need not surprise us too much. I suspect he genuinely does wish that his fiction could afford him magical powers over his readers.

Mailer's critical writing falls short of the magical and the therapeutic, here at least, yet his powerfully free-ranging irresponsibility in fact does gain him great advantages over most of his companions. He is more interesting. Rightly or wrongly it is more interesting to read Mailer on Updike's prose: "like a fussy old nance," than to read Prof. Van O'Connor on Updike's prose: "sensibility and a kind of genius for words." It is less interesting to hear from Sir Richard Rees that the members of Salinger's Glass Family are "radical and irreconcilable critics of the ethos and ideals of their age" than it is to hear Mailer describe their stories as "written for high-school girls." Mailer, strident and self-absorbed, of course damages himself at least as much as his victims. But it makes things harder still for the other contributors to Professor Harry T. Moore's collection, who must stick to the dull paths of responsibility.

Books written to attack books are usually dismal affairs. So it is to the good that these essayists are largely enthusiastic about their subjects. Knowledgeable enthusiasm informs Hoffman's essay on Bellow, Hoyt on Malamud, Charles Shapiro on Harvey Swados. And although there are, I think, some heavy over-estimations—taking Heller's *Catch 22* seriously for example—on the whole we get a sensibly selected overall look at what's going on in modern fiction and modern criticism.

The chapter on Jack Kerouac, whose meteoric reputation seems to have burnt itself out, struck me as odd. Its peculiar strategy is to turn that wild wanderer into a flat-footed decent chap who really likes it best in Lowell, Mass. and is "opposed to the destruction of joy, tenderness and spirituality in American life." I think some of Kerouac's best work (which at least has been very influential) will come back into favor some day, but transforming the beatnik of *On The Road* into a harmless homebody seems a strange way of achieving this rehabilitation.

There are no home-bodies around in Jonathan Baumbach's book. For him the modern world is a nightmare, and the best contemporary novelists know it, and tell us what it is like to realize the fact. But they do it, not as did an earlier generation, in terms of social defeats and victories, but in terms of the Self, a private world of "adamic falls and quixotic redemptions" made public. The American Romance has turned Dostoievskian, its hero, or anti-hero, contemplates his own secret spiritual history, his "exemplary passage from innocence to guilt to redemption."

But Baumbach, fortunately, is less interested in the large generalizing comment than in coming to terms with "the texture and impact of the individual novel's experience." Most of his book consists of detailed analysis of individual novels by Bellow, Ellison, Malamud, Wright Morris, Flannery O'Connor, Salinger, Styron, Wallant, and (rather surprisingly) Robert Penn Warren.

He is most at home, naturally enough, with those writers who best fit his thesis: Ellison, Flannery O'Connor, the Malamud of *The Assistant* and, notably, Edward Wallant. Baumbach gives an excellently terse account of *The Pawnbroker*, the most nightmarish of all these nightmare landscapes. Throughout this study an intelligent and supple sympathy helps Baumbach to decipher and articulate the intentions and patterns of these novels, though he is not always so successful in providing the close local criticism that his introduction promises.

Baumbach's writing is nearer in spirit to Mailer than to academe. So it is consistently interesting (despite an occasional florid lapse—*All The King's*

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Men as "a great scarred bear of a book" and this of Malamud: "the amount of love a man is able and willing to commit to life is the measure of his grace"—coming a bit too close to the script of *Gunsmoke.*) His style tends to extremes, a sort of frown-grin technique. So whenever we emerge from Dostoievskian depths the wisecracks begin to buzz about our heads with desperate energy. It results in a rather strained atmosphere, but that is no doubt appropriate to this absorbing discussion of a landscape of heights and depths.

Mailer, despite his egregious antics, was obviously dead earnest about contemporary fiction. This is Jonathan Baumbach's special virtue also, and the result is an honest and valuable book.

Unfinished Revolution

C. L. SULZBERGER

Atheneum, $5.95

WILLIAM B. GOULD

Andrew Shonfield, in *The Attack on World Poverty,* quoted an Indian civil servant in a moment of great frankness and "wry humor," as saying, "It is much more difficult to export now that we have no imperial masters. In the old days the efforts made by the London business houses to find cheap sources of supply over here and to marry them at a good fat profit with the customers that they had at their command over there—all this was called exploitation. But times have changed and nowadays we are looking around for energetic people in Western Europe and saying to them, 'Please come and exploit us.' "

It is just this sense of balance which C. L. Sulzberger brings to his discussion of underdeveloped countries and their manifold ailments in his *Unfinished Revolution: America and the Third World.* While some quarters will attribute a Janus-like discord to the positions taken by Mr. Sulzberger, I would think that his humanitarian tough-mindedness has much to commend it. For his contrariness, if it may be called such, strikes out to emphasize the improved living standards, education, health and administrative method of empire and, at the same time, acknowledges with comprehension the legitimate grievances with which the path of colonial history is strewn.

It is undiplomatic candor which describes the Third World's only common bond as "poverty and a massive inferiority complex." While one can wince at the crusading type national muscle flexing which Mr. Sulzberger envisages, there can be little doubt that our policy by reaction—as with Panamanian negotiations *after* demonstrations, is most unsatisfactory. Mr. Sulzberger says: "The important thing, in a general sense, is to know what we want, as standard bearers of Western civilization; what we want and what we consider right. Then we should work for it without too much worry about local differences, abandon shibboleths, make plain our strength, ignore unfounded criticism, disdain affection, court respect."

Like the Johnson Administration, the author quite properly will not permit world opinion to be the sole judge of our foreign policy. But it is significant that Sulzberger's world analysis contains some rather fundamental dissenting opinions. For instance, he believes that Communist China should be accorded diplomatic recognition. Similarly his admonition against this country's "inherent and unreasonable prejudice against any form of Socialism" is sensible and important. However, no mention is made of the most difficult test of such "neutrality," i.e. the question of whether we will permit the Chinese version to take root in South Vietnam via the election process as distinguished from military fiat. I would imagine that Mr. Sulzberger would view the Asian Tito description given to Ho Chi Minh's government as too far off the mark to demarcate it successfully from the general threat of Chinese hegemony.

As might be expected, fast moving foreign events have caught the author

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somewhat off balance. For instance, one is quietly assured that the crudeness of U.S. Marine interventions on Latin American soil is a matter of the past. But surely the new Johnson Doctrine must come as a rather unexpected Cuban corollary to a good many others. The past few months are rendering quite a bit of speculation obsolete.

Another fault of this book is its rather exaggerated assumption of a link between American Negroes and the African nations. Sulzberger decries the "racism in reverse" which inhibits the assignment of Negro diplomats to those countries. What he does not understand, however, is that the Negro community would regard a contrary policy as confining, more truly akin to a discrimination to which white diplomats are not subject.

But these are minor flaws in an otherwise thoughtful and very readable book. Some personal interviews with Nehru, Castro and Nasser are of special interest. But by its very breadth, this book can only be viewed as an introduction.

Cantico: a Selection

JORGE GUILLEN

Little, Brown, $6.50

Finding Them Lost

HOWARD MOSS

Scribners, $3.50

The Astronomers

EDGAR BOWERS

Alan Swallow, $2.50

First Poems

MICHAEL GOLDMAN

Macmillan, $3.95

CAROL JOHNSON

Equanimity in these vexed times is the attainment either of utter fatuity or of wisdom. Fifty poems spanning the career of Jorge Guillén from 1918, affirmations in tranquility and joy of an unabating capacity for life, connote the superior innocence of the latter state. A bilingual text brings together the fastidious efforts of eleven translators. "I depend on the things of this world," as Mr. Bellit Englishes the poem "Beyond." Yet in this dependence lies a transcendence quite unaccountable, given the context in which it was accomplished, and at the same time controlled, formal, musical.

A combination of the imagist and metaphysical modes gives "Death, From A Distance" immanence and relation: "My future trembles on the road ahead./ There where the light of country fields is caught/ In the blind, final precinct of the dead,/ a wall takes aim." Here is the clarity of Rilke (if not of Aquinas), the visual harmony of a Masaccio. In the same poem, "What matters is the ripened pear/ That even now my hand strips from the bough." A serenity so uncomplacent, indeed concealing "an equilibrium/ Of potential dreams," makes the uncommon claim upon our attention that deserves to be termed classic.

Readers of Mr. Moss' poems are accustomed to the tact of workmanship, a tone wholly civilized. I must confess to finding a more sustaining poetry in his recent critical essay, "The Magic Lantern of Marcel Proust." Yet there are fine things here, notably: "The Sea to Hart Crane" ("Enter me carefully for/Deeper than poems I change") and the remarkable "Robinson" whose dreams "Made clear the sad subtraction of the shore." It is my suspicion that Mr. Moss is very close to being a French poet in English, for he lacks entirely the urgent infantilism, the im-

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REVIEWERS

MARTIN TUCKER *teaches English at Long Island University.*

LEONARD SWIDLER *is an editor of Duquesne University's* Journal of Ecumenical Studies.

GEORGE WOODCOCK *is the author of* Faces of India.

BERNARD MC CABE *teaches English at Tufts University.*

WILLIAM B. GOULD *is a member of the New York bar. This is his first appearance in* COMMONWEAL.

CAROL JOHNSON *taught English this year at the University of North Carolina.*

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perativeness of his many contemporaries in America. He is well qualified to undertake the translation of Valéry's *Cimetière Marin*, a work which would appear most purely to exemplify his own sensibility and which gives weight (in addition to *delicatesse*) which this collection would otherwise fall short of. A final citation from a lengthy "September Elegy" will convey something of the incisive quality of his imagery and tone: "Trees turn the slender dowels of their arms./ At last, the sea drowns summer in a wave./ See how the little houses storm/ The dune edge, how slowly coming down/ Five leaves are spelling what the autumn is. . . ."

Unlike Mr. Moss, whose "Finding Them Lost" is his fourth book of poems since 1954, Edgar Bowers now publishes his second volume since the early '50's: a collection of 14 lyrics and a ten-part autobiographical poem. Those who react with discomfort to these poems react, I imagine, less to the poems than to the human cost in terms of psychic energy to which so severely disciplined lyrics attest. From "Adam's Song": "O depth sufficient to desire,/ Ghostly abyss wherein perfection hides,/ Purest effect and cause, you are/ The mirror and the image love provides/.....And all your progeny time holds/ In timeless birth and death. But when, for bliss,/ Loneliness would possess its like,/ Mine is the visage yours leans down to kiss."

The poet whose apprenticeship to the impossible results in such achieved forms is not to be construed in full retreat from the demands of sensibility. No more was Emily Dickinson abdicating life. This is not poverty of emotion but emotion more abundant than is readily borne by most, converted to enduring shape in words. So the poet "left with self-consciousness,/ Enemy whom I love but whom his change/ And his forgetfulness again compel,/ Impassioned, toward my lost indifference,/ Faithful, but to an absence./ Who shares my bed? Who lies beside me, certain of his waking,/ Led sleeping, by his own dream, to the day?" All real art comes of such wakings.

For a widely published young poet to be both likable and a poet is an unlooked-for phenomenon these days. Michael Goldman achieves this feat without undue strain. His poems are all the better for not being taken too seriously by their truly ambidextrous maker whose efforts are not to be termed *pastiche* despite a ventriloquistic assortment of styles. His "Resistance to Music," "The Drowning," "The Opened Stream," "A Picnic: To Old Music", "The Crack" are especially convincing. The Older Poet, the "thunderer, pickpocket, faker, monger of silences" whom he addresses on one occasion, reassured by the "jaywalking ramble. . . of youth," might well be constrained not only to "take prayer with praises" but to turn back and admire moments such as: "contention/ falls on the house like peace, like air.....Beneath the kiss of seatendrils raise/ invoking folds to still the noontide's blaze." To which one must add, the instances of wit — from the museum bench, on journeys, on the Florentine blackbird (a Guelph) — are no less deftly placed.

CORRESPONDENCE

(*Continued from page 679*)

Vaughan's Roman citizenry about four-fifths Negro, Rome became, clearly, the capital of Abyssinia . . ." My eye saw, at the outside, a one-for-one casting of Roman citizenry, black and white. Period. (And of course when Orson Welles did "Julius Caesar" in blackshirt costume, Rome became, clearly, the capital of Mussolini's fascist empire, not imperial Rome.)

There is need for prodding, constant need. Joseph Papp, for one thing, lavishes too much attention—and gelt that can be used to better advantage—on artifacts of production and trivia. The result is often Potemkin villages of Shakespeare. But anyone who has been at the Delacorte, felt the enormous pull that place hard by Belvedere castle has, knows to the heartbeat that New York is richer for this *mise en scene*. As for John Simon, his talent for the rip is surer than his talent for the sew.

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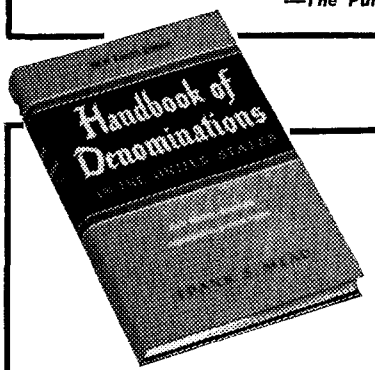

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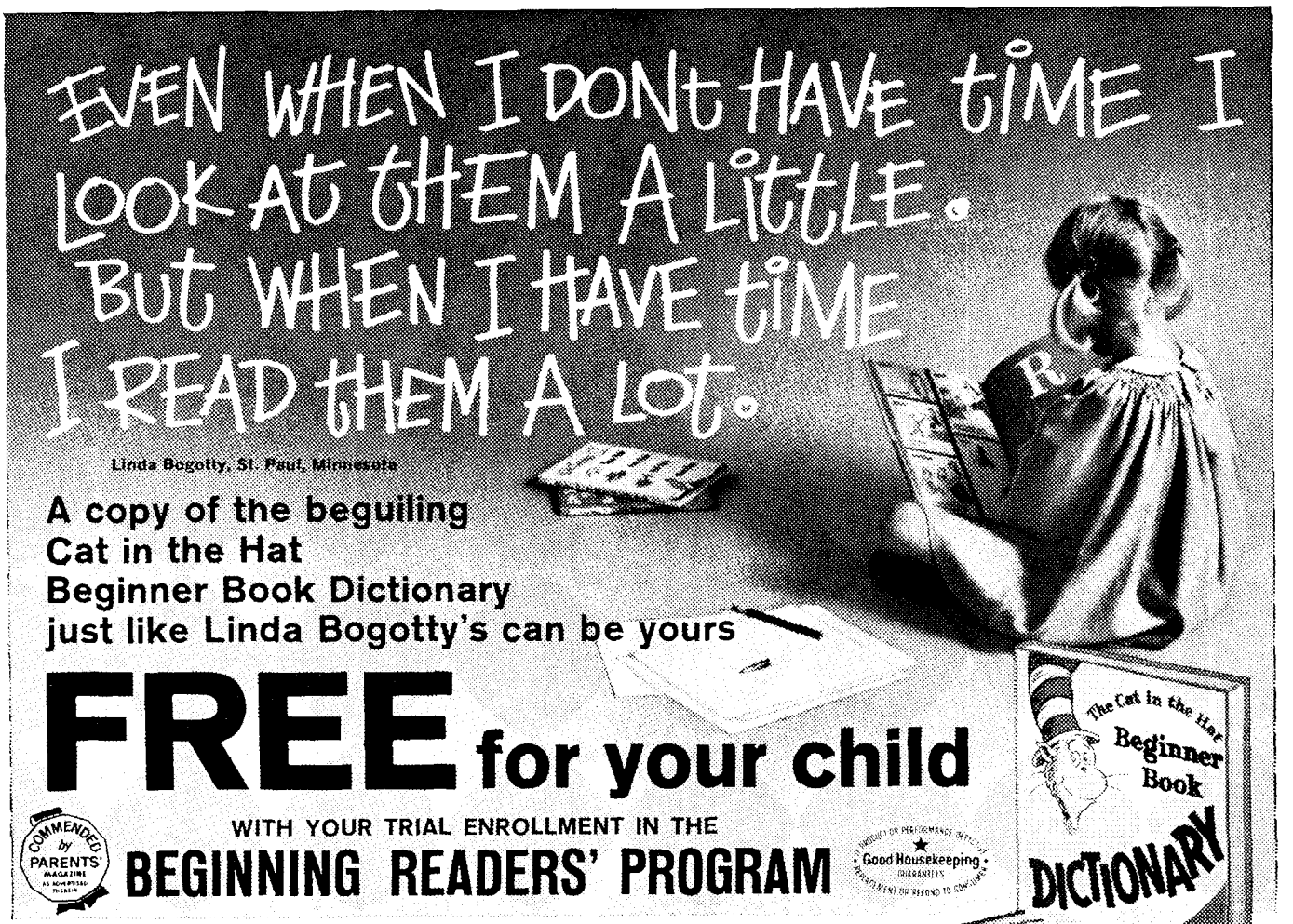
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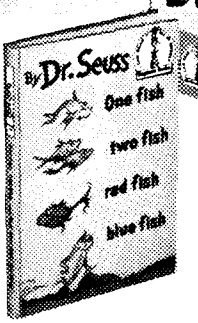

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